

076
THE
R U I N
O F
METHODISM.

By — It does not signify who.

'Tis HIS RIGHT RING by heaven! I told ye all
When ye first PUT *this dangerous stone* a rolling;
Ye blew THE FIRE THAT BURNS YE—Now have at ye.

I have written an unanswerable * Book!

* See BOWMAN on the Articles.

Diluis Helleborum; certo compescere puncto
Nescius Examen? Vetat hoc Natura medendi!

Printed for the AUTHOR, and sold by J. DODSLEY, *Pall-Mall*,
London; and the Booksellers of *Oxford*, and *Cambridge*.

M.DCC.LXXV.

THE

MAW

G/A 503

IN I U R

OF

METHUEN

By — It does not signify who

THE RIGHT HON. LORD CHANCELLOR

IN HIS SPEECH AT THE BAR

ON THE 12TH DAY OF JANUARY 1851

IN THE HOUSE OF COMMONS

* See Report of the Select

COMMISSIONERS OF THE LAND OFFICE

IN THEIR REPORT ON THE

STATE OF THE LANDS BELONGING TO THE CROWN

IN THE YEAR 1850

LONDON

London Review, 1776
The Ruin of Methodism. By—It does not signify who. 8vo. 1s.
Printed for the Author, and sold by Doddsley.

Not a farthing! If poor Methodism be ruined, it matters very little by whom. All we can gather from this pamphlet, however, is, that the writer's brain seems to be going to rack and ruin: for what he means to say, or whether he means to say any thing or no, we cannot possibly find out. * * *

P R E F A C E.

AS the following work was chiefly occasioned by Mr. B——'s letters on the Articles, it might have been expected I should have taken some notice of that performance; but, to confess the truth, I was unwilling to meddle with it. I was unwilling to say of it, that it is one of the most insolent, vain, absurd, and contradictory *things*, that ever was intruded upon the public; that it insinuates doctrines, not only contradictory to common-sense, but contrary to the sc—p—t—s. Nay more, and what seems to its author to be a matter of yet greater moment, contrary to the very arti—s themselves: it so strains, so stretches, so wire-draws them in some places, and so falsifies and *blackens* them in others, that it is astonishing, in this enlightened age, it has not been consigned to the

METHUEN.

By—It does not signify who.

TO HIS RIGHT, KING of heaven, I call ye all
When ye are BUT WITNESSES;
Ye know the time that burns ye—now have ye not

I have written an unchangeable Book!
* See Down, of the Author.

Idiot's Hall, Boston; also compare
Idiot's Hall, Boston; also compare

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P R E F A C E.

AS the following work was chiefly occasioned by Mr. B——'s letters on the Articles, it might have been expected I should have taken some notice of that performance; but, to confess the truth, I was unwilling to meddle with it. I was unwilling to say of it, that it is one of the most insolent, vain, absurd, and contradictory *things*, that ever was intruded upon the public; that it insinuates doctrines, not only contradictory to common-sense, but contrary to the sc—p—t—s. Nay more, and what seems to its author to be a matter of yet greater moment, contrary to the very arti—s themselves: it so strains, so stretches, so wire-draws them in some places, and so falsifies and *blackens* them in others, that it is astonishing, in this enlightened age, it has not been consigned to the

the hangman. It sticks not to vilify the two Universities, for what they have shewn the greatest *prudence* in, although it had taken an oath to the *contrary* at its *matriculation* ! It sticks not to vilify the main body of the Clergy, as having departed from *their articles* for above an hundred and twenty years ! It talks in the same stile also of the Laity ! It falls foul, but that I do not wonder at, of the gentlemen Reviewers ! (this last article is very pardonable ; for it must be allowed they are sad fellows ; very sad, wicked, *infidel* fellows indeed, they will not believe in Mr. B—— ! They are much to blame, though I can tell them that : the old women cry open shame of them, I can tell them that too !) It positively declares that the words *totally depraved* are in the ninth article, &c. &c. It quotes *scraps* without mercy and without end, yet never once recurs to the originals !

In one page it says—“ A conformity to the Articles the Church *expects* from all her members, Clergy or Laity ; they are *by command* to be understood in the *literal* sense ; and if any pretend ”—And in the very next, nay, in the opposite page, it prates of—“ holding for doctrines the commandments of men ” !

It insinuates that there is among us “ no regular *education* for the ministry ” ; and in the same breath will have it, that we have
been

been nursed up and *educated* in false doctrines this many years! It not only presses with an inquisitorial peremptoriness the articles as binding, but *its own* sense also of them as equally binding! It asserts, as an undeniable fact, that by far the greater part of the Clergy differ from it in sentiment; yet very modestly in the same paragraph, and in the same page, affirms of itself, that it is the truth.

Now I declare, that there is no man living who has a more due regard for the Articles than myself; it therefore, I acknowledge, vexes me to see them thus abused, tortured, and made a handle of to poison the wholesome provision of the Church, with Calvinistico-Methodistical nonsense and impiety! with tenets shocking to common-sense, and even to humanity! and if you dont like it the remedy is very, very easy; you have nothing to do but to turn out—and starve!—"by the easy step of—resigning their appointments": very humane, very considerate this! you see here how very easily the greater part of ten thousand men are turned loose with their wives and families, to seek their bread as they can! This alone would prove the performance *unanswerable*, and do more in its favour than any thing I can say! this alone will estimate *its value* beyond contradiction!

These Jews read the church service in their synagogues, and affect *now* in all things to be
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the *real* church of England! “turn out, Gentlemen, make room for believers! we will soon bring you back again to the days of our Solomon”: and so they *certainly* will, if they be suffered to creep into our fold, and get beneficed, as it is too notorious many of them are; *and then, (let us awake! it is high time! I speak to both Clergy and Laity, who have the spirit to spurn at bigotry,) and then they will rule you with a rod of iron.*

The author has told us, in a paragraph addressed to Mr. Bell, that that gentleman allows his book to be *unanswerable*—“I ought to thank you for your unreserved declaration, that, even in *your* judgment I have wrote an unanswerable book”! This is delicious! but I hope in a little time Mr. Bell will be of a different opinion, as well as Mr. B——n himself. In the mean time it is *my* opinion, the book was written purely to favour and promote metho—sm; but could I incline to think otherwise, the following passage would *convince* me: “Some perhaps may think it their *interest* to offer *something* as an answer to this!” O rare! what must no man attempt an answer, without being supposed to have an *interest* in it? Well then, let it be unanswerable and *unanswered*, for so it shall *directly* be for me;” be it then, and it is hereby accordingly enacted, that from and after,
&c.

&c. no lady whatever do presume or dare to marry the king, knowing herself to be no virgin. O rare Harry! this indeed will do; but then give me leave to ask—Is this *fair*, Sir? is it candid? is it decent?—I have already made *one* apology to the reader, I fear *now another* is *necessary*.



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T H E
PART ARGUMENTIVE
O F
St. Paul's Epistle to the Romans.

Carefully translated from the original Greek.

With NOTES.

And a compleat COMMENTARY,

Drawn immediately from the Text.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

If thou incline thine ear unto wisdom, and apply thine heart to understanding: if thou seekest her as silver, and searchest for her as for HID TREASURES, then shalt thou understand the fear of the Lord, and FIND the knowledge of God.

THE
PART ARGUMENTATIVE
OF
St Paul's Epistle to the Romans

Carefully translated from the original Greek.

WITH NOTES.

And a complete COMMENTARY.

Drawn immediately from the Text.

The earth shall be full of the knowledge of the Lord, as the
waters cover the sea.
If thou hast turned into wisdom, and apply thine heart
to understanding, if thou seek her as silver, and dig for
her as for treasures, then shalt thou understand the
fear of the Lord, and reach the knowledge of God.



T H E
PART ARGUMENTIVE

O F

St. Paul's Epistle to the Romans.

PAUL, an apostle of Jesus Christ, selected to *make known* the gospel of God relating to his son—born *indeed* of the seed of David after the flesh, but after the holy spirit energetically distinguished the Son of God, by his resurrection from the dead: by whom we have received grace, and the apostolic office, to *publish* in all nations *the reward assigned* to the obedience of belief in his name—to all **THE BELOVED OF God; THE INVITED HOLY ONES**, who dwell in Rome: grace is yours, and peace from God our father, and from the Lord Jesus Christ.

I thank *my God in Jesus Christ* for you all, that your faith, *evidenced in obedience*, is celebrated throughout the world: neither am I ashamed of the gospel of Christ, since *under-*
stood

flood, it is the energy of God unto salvation to every one believing it; to the Jew first, then to the Gentile. For divine righteousness is revealed therein; *the righteousness by faith unto obedience*, as it is written, “the just shall live by faith”—for the wrath of God is revealed from heaven, against all impiety and unrighteousness of men, possessing the truth in unrighteousness; because *the mind* of God, *the essentially* to be known, is plain within them, in that God hath made it manifest unto them! *And again*, his invisible *excellence* is conspicuous in the creation of the world; it is to be considered in his works, even his eternal power and divinity, unto the rendering them doubly inexcusable! because, though knowing God, they glorified him not as God, neither returned they thanks, but frivolized in their reasonings, and their unintelligent hearts were darkened—Asserting themselves wise, they became perfectly foolish, and changed the glory of the incorruptible God into an image representing corruptible man, and even birds, and quadrupeds, and reptiles; wherefore God delivered them over in the lusts of their hearts, to *uncleanness*, to dishonour their own bodies by themselves; who could change the truth of God into a lie! who could adore and reverence the creature above the creator who is blessed for ever. Amen.

Where-

Wherefore God abandoned them to the PASSIONS OF INFAMY, for even their women changed the natural use into that against nature; and in like manner the males, relinquishing the natural use of the female, flamed in their lusts to one another, males with males *forming Obscenity!* and receiving in themselves, as is just, the recompence of their *original* error. And as they chose not to retain God in their knowledge, *by earnest and unremitted application*, God gave them over to their non-approving byass, to act things shockingly repugnant to their duty; to be full of all injustice, lewdness, mischievousness, avarice, malignity: replete with envy, murder, contention, fraud, inveteracy of evil habits; to be *whisperers, detractors*; haters of God; insolently injurious; proud, vain-glorious, inventors of evil things; disobedient to parents; *void of understanding, of fidelity, of natural affection; implacable, unmerciful*; who knowing the just determinations of God—"that those who commit *such things* are worthy of death"—not only do these things themselves, but agree in sentiment with those who do them.

And hence thou art inexcusable, O man! whoever thou art that judgest; for in what thou judgest another, *in that* thou condemnest thyself, since thou who judgest, doest *the same thing!* now we know that God's judicial sentence

tence is agreeable to truth, against those who do such things; reasonest thou thus then indeed O man, that judging another who does such things, yet doing them thyself, thou shalt escape the judgment of God? or slightest thou the abundance of his gentleness and forbearance, and long suffering, as ignorant that the goodness of God leadeth thee to repentance? *if neither*, then by this hardness and impenitency of thine heart, thou art treasuring up for thyself wrath against the day of wrath, and of the revelation of the righteous judgment of God, who will render to every man *according to his works*; to those who *by patient continuance in doing well*, seek for glory and honour, and immortality, *ETERNAL LIFE*; but to those who are of *WRANGLING*—disobedient to the truth, but obedient to iniquity—*indignation and wrath, tribulation and anguish*; and *this* upon every soul of man that *worketh* evil, of the Jew first, then of the Gentile; but glory, honour and peace, to every one who *worketh* good, to the Jew first, then to the Gentile, for there is no acceptance of *persons* with God; but as many as have sinned without the law, shall perish without the law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men, agreeable to this my gospel, by Jesus Christ; for not the hearers of the law are justified with

with God, but the *doers* of the law shall be *justified*; thus when the Gentiles who have not the law, do by nature the things of the law, they, having not the law, are a law to themselves; who *thus* evidence the duty of the law to be written in their hearts; their *conscience* witnessing *with them*, and *reasonings* compared with each other, accusing or defending them. Observe! thou art *named* a Jew; thou relieest on the law, thou gloriest in God *its giver*; thou knowest his will *revealed*, thou approveest the distinctions *it makes between good and evil, as rational and just*, having had thy instruction *directly* from the law; and *thus furnished*, thou art persuaded, that thou thyself art a guide of the blind, a light to those who are in darkness, an instructor of the ignorant, a teacher of babes, having a compleat idea of knowledge and truth, as *written* in the law! Very well, thou then who teachest another, teachest thou not thyself? thou who proclaimeest "*steal not*"—dost thou steal? thou who criest "*do not commit adultery*"—dost thou commit adultery? thou who proclaimeest "*idols are an odium*"—dost thou idolize? thou who gloriest in the law, through thy transgression of the law, dost thou dishonour God? for the very name of God is through you blasphemed among the Gentiles, as it is written. Circumcision indeed is beneficial, provided thou keepest the
law,

law, but if thou be a transgressor of the law, thy circumcision vanishes; if therefore an uncircumcised observe the righteous determinations of the law, shall not his uncircumcision be considered as circumcision? and *the by nature uncircumcision*, compleating the law *to his power*, judge thee, who spite of the letter and the circumcision, art a transgressor of the law? for he is not a Jew who is so in appearance, neither that circumcision that is apparent in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the SPIRIT and not in the LETTER, whose praise is not of man but of God.

What then is the advantage of a Jew? or what the utility of circumcision? Much every way, but chiefly in that they have been intrusted with the ORACLES of God; and what if some have been disobedient? will their disobedience ineffectuate the veracity of God? God forbid! let God be true, though every man be a liar, as it is written, "that thou mightest be justified in thy words, and mightest overcome WHEN thou art judged"—but if our iniquities illustrate the equity of God, what shall we say *then*? Is God *unjust*, who *in that case* bringeth wrath upon *injustice*? (I speak now as a mere man) God forbid! since *in that case* how should God judge the world? for if *the truth of God* has, through my lie, abounded unto his glory, why am I,
not-

notwithstanding, judged as a sinner? and why may I not say—"Let us do evil that good may come?" as some indeed affirm that we do say—whose conviction is just. What then? do *we* excell? not at all; for we before have proved that both Jews and Gentiles are all under sin, as it is written—"there is none just, no not one; there is none intelligent, none who seeketh earnestly after God; all have deviated, have become wholly vile; there is none that doeth good, no not one; their throat is an open sepulchre; with their tongues they have practised deceit; the poison of asps is within their lips; whose mouth is full of cursing and bitterness; swift their feet to shed out blood; ruin and misery are in their ways, and the way of peace they have not known; the fear of God is not before their eyes." Now we know that whatsoever things the law saith, to those who are in the law it saith them, to the end that every mouth may be stopped, and that *all the world* may become *convict* before God; wherefore from the duties of the law, *considering what it exacts, and how men have observed them*—shall no flesh be justified in his presence, for *through* the law is the *knowledge of sin*.

But now, *without the law, the righteousness of God is manifested, the Righteousness of God, through the obedience of Jesus Christ, is extended to all and over all who believe, for there*

is no distinction: for all have sinned and fallen short of the glory of God; we are therefore justified freely by his favour, through the redemption that is in Jesus, whom God proposed to himself as the Coverer of our frailties, through the obedience consummated in his blood, to the compleat exhibition of his righteousness in the remission of past offences, to the now absolute eviction of God's justice in his forbearance, to the end he might be evidenced just, and the justifier of him who is in the obedience of Jesus. Where then is boasting? it is excluded; by what law? the law of works? no, but it is excluded by the law of faith: we rationally then infer, that it is by faith men must be justified, without the works of the law.—Is God the god of the Jews only? is he not the god also of the Gentiles? yes, certainly, of the Gentiles also; it is therefore doubtless the one God who shall justify the circumcision who are of faith, and the uncircumcision who are thro' faith; do we then set aside the law through obedience? God forbid! nay, we establish the law.

What then shall we say that Abraham, our father, according to the flesh, hath found in this case effectual? *what were his works able to do for him?* For if Abraham by works was justified, he hath something to glory in, yet not with God; for what faith the scripture?—

“ Abraham

“ Abraham believed in God, and it was reckoned unto him for righteousness”—now to him that worketh, the reward is not reckoned as of grace, but as of debt; but to him who worketh not, but believeth in him who justifieth the ungodly, his belief is considered as righteousness.

And even thus David describeth the blessedness of the man to whom God imputeth righteousness *without works*; “ blessed they whose iniquities are forgiven, and whose sins are *covered*; blessed the man to whom the Lord will not impute sin;” *this* blessedness then, cometh it upon the circumcision *only*, or also upon *the uncircumcision*, for we say that faith was imputed to Abraham for righteousness; how was it then imputed? to him when he was in circumcision? or to him when in *uncircumcision*? not in *circumcision*, but in *uncircumcision*, and he received the sign of circumcision as a seal of the rectitude of the faith which *he had* in *uncircumcision*, to the end he might be the father of all who believe in *uncircumcision*, that there also may be imputed to them righteousness; and the father of the *circumcision* to those who are not of the *circumcision* only, but who also *walk* in the *footsteps* of *that faith* of our father Abraham, which he had in *uncircumcision*.

For the promise—"that he should inherit the world," was not to Abraham or to his seed through the law, *as their reward for keeping it*, but by *the righteousness of faith*; now if they who are of the law be heirs, *and they only*, faith is made useless, and the promise rendered ineffectual, since the law worketh wrath, for where no law is, there is no transgression; therefore of faith was the promise, that it might be by favour, to the end that it might be secure to all the seed; not to that of the law only, but also to that of *the faith of Abraham*. who in the view of *him* in whom he believed, is *the father of us all*, viz. of *God who animates the dead, and who speaks of non existents, as if they were in being!* who against hope believed with hope that he should become the father of many nations, according to that spoken—"so shall thy seed be," i. e. *numerous as the stars of heaven*.

And being not *weak* in belief, he considered not *his own body now dead*, neither *the deadness of Sarah's womb*, he did not oppose doubt to the promise of God, with an obstinate incredulity, but strengthened himself in faith, giving glory to God, as fully persuaded that what he had promised, he was able also to perform, *wherefore* it was imputed to him for righteousness; now it was not written with regard to him *alone*—"that it was imputed to him," but also for *our sakes, to whom*
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it shall be imputed, if we believe in him who raised up Jesus *from the dead*, who was delivered up for our offences, and was raised again for our justification.

Thus justified then by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith, into that favour in which we stand, and rejoice *in the hope of the glory of God*; and not only that, but we even *glory in afflictions*, knowing that affliction worketh patience, and patience proof *of our virtue*, and proof hope, and hope maketh not ashamed, since the love of God is *thereby* poured into our hearts, thro' the holy spirit which is given to us; for *while we were yet weak*, Christ in a seasonable hour died for *the ungodly*, now scarcely for a *just* man's sake would one die, though perhaps for a good man one would even dare to die, but God illustrates his love towards us in that *while we were yet sinners—viz. in the loins of the fallen Adam*—Christ died for us; much more then, being now justified by his blood, *actually shed*, shall we be saved through him from wrath; for if, *when enemies*, we were reconciled to God by the *death* of his son, much more shall we, *now reconciled*, be saved by his *life*; and not only that, but we also glory in God through our Lord Jesus Christ, by whom we have now received the *perfect* reconciliation.

Wherefore, as by one man sin entered into the world, and through sin death, so in like manner hath death extended unto all men, up to which all have sinned, for until the law, sin was in the world, but sin is not imputed where there is no law, yet sin reigned from Adam to Moses, even over those who sinned not, after the likeness of Adam's transgression, who is an emblem of him that was to come, but not as the failure, so also the free gift; for if by the failure of one the many died, much more hath the favour of God, and the gift by favour, (which is by one man Jesus Christ) abounded unto the many, not then as by one who sinned is the free gift, for the judicial sentence of one failure extended to *universal* condemnation, but the free gift is of many failures to justification, for if by the fall of one death reigned through one, much more shall they who receive *the exuberance of favour, and of the gift of righteousness*, reign in life by one, viz. Jesus Christ!

Therefore as by one failure *sentence passed* upon all men to condemnation, so also by one act of righteousness, the free gift is extended unto all men, unto the justification of life, for as by the disobedience of one man, the many were constituted sinners, so by the obedience of one, the many shall be constituted righteous.

Moreover

Moreover the law *entered* that the failure might *abound*, but where sin abounded favour hath super-abounded; that as sin reigned in death, so also grace might reign through righteousness to life eternal, through *the righteousness, namely*, of our Lord Jesus Christ!

What then shall we say? shall we persevere in sin that favour may abound? God forbid! how shall we who are dead to sin, *still* live in it? are ye ignorant that as many of us as have been baptized into Jesus Christ, have been baptized into *his death*? therefore we are *buried* with him through baptism into his death, that as Christ was *raised from the dead by the glory of the father*, so we also should walk in newness of life; for if we have been planted together with him, in the resemblance of his death, so should we also be *in the resemblance* of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, to the end we might no longer be *slaves to sin*; now he who is dead is justified from sin—viz. Jesus—and if we be dead with Christ, we believe we shall live together with him; knowing that Christ being *raised from the dead*, dieth no more, death over him no longer hath dominion, for in that he died; for sin he died *once*, but in that he liveth, he liveth *unto God*; so likewise do ye reckon yourselves to

be indeed dead to sin, but alive unto God in Jesus Christ our Lord.

Therefore let not sin reign in your mortal body, to the obeying it in its lusts, neither present *your members* to sin, as *instruments* of iniquity; but present yourselves to God, as *men* who are *alive from the dead*, and your members to God as instruments of righteousness, for sin shall not have *dominion* over you, *if ye be not remiss*, for ye are not under the *law*, but under grace. What then? shall we sin because we are not under the law, but under grace? far be it from us! know ye not that *to whom ye present yourselves servants to obedience, his servants ye are to whom ye pay obedience*, whether of *sin* unto death, or of *obedience* unto righteousness?

But thanks be to God that ye *were* the servants of sin, that ye have obeyed from the heart that form of instruction that was delivered you, that being freed from sin, ye are become the *servants of righteousness*: humanly I speak, because of the weakness of your flesh; as ye then have presented your members as servants to uncleanness, even from one transgression to another, so now present your members servants to righteousness unto sanctification, for when ye were the servants of sin, ye were at large from righteousness! what fruit had ye then from those things of which ye are now ashamed? for the end of these

these things is death; but now being set free from sin and become servants of God, ye have your fruit unto holiness, and the end is eternal life! for the wages *paid* by sin is death, but the donation *given* by God is life eternal, in Christ Jesus our Lord.

Know ye not, brethren, for to those who know the law I speak, that the law hath dominion over a man so long as it hath existence? even as the married woman is bound by a law to her husband while he lives, but if her husband be *dead* she is discharged from the law of her husband; therefore if *during the life of her husband*, she accompanies with *another man*, she shall be decreed *an adulteress*; but if her husband be dead, she then is free from the law, so that she is not an adulteress, though married to another man.

Thus ye also, my brethren, are become dead to the *law* by the body *crucified* of Christ, that ye might be married to *another*, viz. to him who was *raised from the dead*, that we may produce fruit to God; for when we were in the flesh, the sinful passions *through the law* operated in our members, to the bringing forth of fruit unto death, but we now are set at liberty from the law, that in which we were held *bound, as slaves*, being dead, that we may serve in the newness of the spirit, and not in the oldness of the letter.

What

What then shall we say? was the law sin? God forbid! yet I had not known sin, if it had not been for the law, for I had not known lust, unless the law had said—" *thou shalt not covet,*" but sin, seizing the opportunity offered it by the commandment, powerfully operated in me every kind of concupiscence! for without the law sin was dead, and once I lived without the law, but when the commandment came, sin *revived*, and I died; and that commandment which *pointed* to life, was by me found to *point* to death, for sin laying hold of the occasion offered it by the commandment, seduced me into transgression, and by it slew me; thus the law was holy, and the commandment holy, just and good: was that then which was good made death to me? God forbid! but sin *when it entered was* to the end that it might *clearly* shew itself to be sin, by working death in me even by the means of *what* was good, to the end that, thro' *the medium* of the commandment, sin becoming *conspicuous*, might appear superlatively sinful, for we know that the law is *spiritual*, but I am *carnal*, being sold under sin, for that which I do I approve not, for what I *will* not, that I do, nay what I *hate*, even *that* I do! now if what I *will* not, that I do, I consent unto the law that it is good. Now then, it is no longer I myself that do it, but sin which dwelleth in me, for I know that in
me,

me, that is, in *my flesh*, no good dwelleth, for to will is in my power, but ability to *act* what is good I *find not*, for the good I *will*, I do not execute, but the evil I do *not will*, that I do; if then *what* I will not, *that* I do, it is no longer I that do it, but sin which dwelleth in me; I find then a law, that when I would do good, evil is present with me, for I *delight* in the law of God, after the *inner* men, but I see another law in *my members*, making war against *the law of my mind*, and captivating me to the law of sin existing in my members! O wretched man that I am! who shall *rescue* me from the body of this death? I thank God, through Jesus Christ our Lord! so then I myself *with the mind*, serve the law of God, but *with the flesh*, the law of sin.

There is therefore *now* no condemnation to those who are in Christ Jesus, viz. to those who walk not after the flesh, but after the spirit, for the law of *the spirit of life in Christ Jesus*, hath freed me from the law of sin and death, for what it was impossible for the law to effect, in that it was weak through the weakness of the flesh, God hath *effected*, sending his own son in the likeness of sinful flesh, and by a sacrifice for sin, hath condemned sin in the flesh, that the righteousness of the law might be compleated in us who walk not after the flesh, but after the spirit, for they who are carnal, affect the things of the flesh,
but

but those who are spiritual the things of the spirit. Now carnal mindedness is death, but spiritual mindedness is life and peace, because the carnal mind is enmity towards God; it is not subjected to the law of God, neither indeed can it be, so that they who are *in the flesh cannot* please God; but ye are not in the flesh, but in the spirit, provided a divine spirit dwell in you; now if any one have not the spirit of Christ, he is none of his, but if Christ be in you, the body indeed is dead, because of sin, but the *spirit* is life because of righteousness, and if the spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, will *also* impart life to *your mortal bodies*, by his spirit who dwelleth in you.

Therefore, brethren, we are *debtors*, not to the flesh to live after the flesh, for if ye live after the flesh *ye shall die*; but if ye thro' the spirit do kill the deeds of the body, *ye shall live*, for as many as are led by the spirit of God, they are the sons of God, for ye have not received the spirit of servitude again to fear, but ye have received the spirit of adoption, by which we cry Abba! i. e. Father! the spirit himself beareth witness with our spirit, that we are the children of God, and if children, then heirs; *heirs of God, and co-heirs with Christ*, provided that we suffer *with him*, to the end that we may be also *glorified*

rified together! Now I find upon computation, that the sufferings of this present time are not worthy of *any account*, when set against the glory that shall be *revealed in us*.

For the earnest expectation of the creation is waiting for *the revelation of the sons of God*, for the creation was made subject to vanity, not willingly, but by him who hath subjected it—in hope that the creation itself also shall be set free from *the bondage of corruption, into the glorious liberty of the children of God*, for we know that the whole creation groaneth, and laboureth in pain together *even now*, and not only so, but even *we ourselves* who have *the first fruits* of the spirit, groan within ourselves, waiting for the adoption, viz. the redemption of our *body*, for we are preserved by hope; now hope which is seen is not hope, for what a man seeth, why doth he yet hope for? but if we hope for what we do not see, we then wait for it with patience; moreover the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit himself interceedeth for us with groanings *efficacious* beyond expression, and *he who searcheth hearts*, knoweth what is the mind of the spirit, because he interceedeth for the Holy Ones, according to *the will* of God, and we know that all things co-operate for good to those who love God, to those *namely* who are invited according to
his

his *original* purpose ; for those whom he fore-knew *would be in earnest*, he also fore-decreed *in all things* to resemble the image of his son, that he might be the first born among *many brethren*, and those whom he fore-decreed *to this honour, as worthy of it*, them also he invited, and whom he invited, them also he justified, and whom he justified, them he also glorified.

What then shall we say to these things ? if God be for us, who can be against us ? he who spared not his own son, but delivered him up *for us all*, how shall he not with him, also freely give us all things ? who shall lodge any accusation against the elect of God ? it is God who justifieth ! who is he that condemneth ? it is Christ who died, yea rather who is risen again, who is even at *the right hand* of God, who also maketh intercession for us ! what then shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword ? but in *all these* we are *more than conquerors* through him who hath loved us ! therefore I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things instant, nor things to come, nor heighth nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Jesus.

I speak

I speak the truth in Christ, I lie not, that I have great grief and incessant anguish in my heart, I could even wish myself to be an anathema from Christ, for my brethren, my kindred according to the flesh, who are Israelites, to whom *appertain* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and from whom according to the flesh is Christ, who is over all, God blessed for ever, Amen. Not that it is possible the promise of God should fall—viz. “*Israel shall be blessed*,” for all are not Israel who are of Israel, neither because they are the *seed* of Abraham, are they all *children*, but “in Isaac shall thy seed be invited,” that is, *not* the children of the *flesh* are the *children of God*, but the children of the promise are accounted as *the seed*; now this is the tenor of the promise, “at the appointed time I will come, and *Sarah* shall have a *son*, and not only this, but Rebekah also, when she conceived by one—viz. by our father Isaac, while the children were not yet born, and had done neither good nor evil, that the purpose of God according to election might stand, not of works, but of him who inviteth, it was said to *her*—“the elder shall serve the younger”—as it is written—“Jacob I have loved, but Esau I have hated.”

What

What then shall we say? is there *iniquity* with God? God forbid! for he saith to Moses, "I will have mercy on whom I will have mercy! and will compassionate whomsoever I will compassionate!" thus then it is not of him who willeth, nor of him who runneth, but of God who sheweth mercy; for the scripture saith unto Pharaoh—"for this very purpose have I raised thee up, that I may demonstrate in thee my power, and that my name may be published through all the earth. He therefore hath mercy on whom he will, and whom he will he hardeneth! thou wilt therefore say to me, "why doth he yet find fault? for who hath resisted his will?" Nay but O man, who art thou that repliest against God? shall the thing formed say to him that formed it, "why hast thou made me thus?" hath not the potter power over the clay, out of the *same* mass, to make one vessel to honour and another to dishonour? and what if God willing to manifest his wrath, and to make his power to be known, hath born with in a long continued patience the vessels of wrath, *by their obduracy*, fitted for destruction? and what if—that he may make known the riches of his glory on the vessels of mercy—he *long bears with those* whom he previously prepared for glory? even with us whom he hath invited, not of the Jews only, but also of the Gentiles?

tiles; as he saith likewise in Hosea—"I will call them my people, who were not my people; and her beloved, who was not beloved:" and it shall come to pass, that in the place where it was said to them—"ye are not *my people*"—there shall they be called—"the children of the living God." Isaiah also crieth over Israel—"though the number of the children of Israel were as the sand of the sea, but a remnant shall be saved; for the Lord is finishing and cutting short his account in righteousness; for the Lord will make a short account upon the earth"—and as Isaiah said before—"had not the Lord of Hosts left to us a seed, we should have been as Sodom! we should have been like unto Gomorrah!"

What then shall we *farther* say?—*why this—the conclusion of the whole debate*—that the Gentiles who fought not for righteousness, have attained unto righteousness—even the righteousness that is from belief! but Israel aiming at the law of righteousness, hath not attained unto the law of righteousness! but why? because they fought it not by faith, but as by the *works of the law*; for they stumbled at that stumbling-stone, as it is written—"behold I lay in Sion a stumbling-stone and a rock of impediment!" and again he saith—"whosoever believeth in him shall not be ashamed!"

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Brethren!

Brethren ! the affectionate desire of my heart, and supplication to God over Israel is —*for their salvation* ; for I witness for them, that they have a zeal for God, but *not according to knowledge* ; for, ignorant of the righteousness of God, and seeking to establish a personal righteousness, they have not submitted to the righteousness of God ; for Christ is the end of the law unto righteousness, to every one that believeth. Now Moses describeth the righteousness that is by the law *in this manner*—“ The man who doeth these things, shall live by them ; ”—but the righteousness that is by faith speaketh thus—“ Say not in thine heart, who shall ascend into heaven, *to bring me the truth that I may know it ?* that is, to bring Christ down from above ; or, who shall descend into the tomb *to bring me the truth that I may know it ?* that is, to bring up Christ again from the dead ; but what saith he *farther on ?*—“ the word is nigh thee, in thy mouth, and in thine heart ”—that is, the word of faith, which we preach, viz. that if thou wilt with thy mouth acknowledge the Lord Jesus, and believe *in thine heart* that God hath raised him from the dead, thou shalt be saved ; for *with the heart we believe unto righteousness*, and with the mouth *acknowledgment* is made *unto salvation* ; for the scripture saith—“ every one that believeth in him, shall not be ashamed,” for there is

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no distinction between the Jew and the Gentile, for the same Lord of all, is rich unto all who call upon him, for whoever shall call upon the name of the Lord *in earnest*, shall be saved! How then shall *they* call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without *a preacher*? and how shall they preach except they be sent? as it is written—“*how beautiful are the feet of those who bring the glad tidings of peace! who bring glad tidings of good things!*” but all have not hearkened to the voice of the gospel, for Isaiah saith—“Lord! who hath believed our report? Thus then, saith *cometh* by hearing, and hearing by the word of God, but I say, have they not heard?” verily their voice is gone out through all the earth, and their words to the ends of the world; but I *further* say, hath not Israel known it? first, Moses saith—“I will move you to jealousy by those who were not a people, and by an ignorant nation will I arouse your feelings;” but Isaiah is clearer still, and saith—“I was found by them who sought me not; I was made manifest to those who enquired not for me:” but to Israel he saith—“all the day long *have I stretched out my hands* to a disobedient and gain-saying people.” I say then, hath God rejected his people? God forbid! for I also am an Israelite, of the seed of Abra-

ham, of the tribe of Benjamin; God hath not rejected his people, whom he foreknew *would be his people*; do ye not know what the scripture saith with regard to Elijah, when he pleadeth with God against Israel, saying—“Lord! they have killed thy prophets! they have digged down thine altars! and I am left the only one, and they seek *my* life!” but what saith to him **THE DIVINE ORACLES?** “I have reserved *to myself* seven thousand men, *who have not curv'd the knee to Baal!*” in like manner also *at this present time*, there is a remnant according to the election of favour, and if by favour, then is it no more of works, otherwise favour is no longer favour, but if of works, then it is not of favour, otherwise work is no longer work.

What then *shall we infer?* *why this, viz.*—what Israel so zealously sought for, that he hath not obtained; but *the election hath obtained it*, and the rest were blinded, as it is written—“God hath given them the spirit of slumber; eyes so as not to see, and ears so as not to hear, even to this very day.” Moreover David saith—“let their table become a snare and a trap, and an occasion of stumbling, and a recompence unto them; let their eyes be darkened, that they may not see; and keep their back continually bent down.” I say then—have they *stumbled*, that they should *fall*? God forbid! but *rather*, by *their* fall,

fall, salvation is come to the Gentiles, to excite *them* to emulation; now if their fall be the riches of the world, and their failure the riches of the Gentiles, how much more will *their recovery* be so? for if their rejection was the reconciliation of the world, what will the reception of them be but—*life out of the dead*? for if the first fruits be holy, so is the Mass! and if the root be holy, so are the branches!—Now if some of the branches were broken off, and thou, being a wild olive tree, wert grafted in among the remainder, and art with them become a partaker of the root and fatness of the good olive tree, boast not however against the natural branches; but if thou dost boast, remember—“thou bearest not the root, but the root thee.

Wilt thou say then—“the branches were broken off that I might be grafted in? very well! for obstinate incredulity they were broken off, and thou standest by belief; be not lofty minded, but fear! for if God spared not the natural branches, neither will he by any means spare thee: see then the goodness and severity of God! Severity towards those who fell, but goodness towards thee if thou continue in *his* goodness, otherwise thou also shalt be cut off!—And even they, if they do not continue in unbelief, shall be grafted in; *for God is able to graft them in again!*—for if thou wert cut off from the olive tree, which

is *wild* by nature, and wert—contrary to nature—grafted on the good olive tree, how much more shall they who are the *natural* branches, be grafted on their *own* olive tree?

For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceit—“that blindness is *in part* happened unto Israel, until the fullness of the Gentiles shall be brought in, and thus shall the whole Israel be saved! as it is written—“There shall come out of Sion THE RESCUER, and *he* shall turn away *ungodliness* from *Jacob*! and this was my purpose with respect to *them*—*then to be fulfilled, when I shall take away their sins!*

They were, with respect to the gospel, *enemies* for your sakes, but according to *the election*, they are *beloved*, on account of the fathers! *for the gifts and invitations of God cannot by him be repented of*, for whereas ye also *once* were disobedient to God, but *now* have obtained mercy through *their* unbelief, so have *they also* been *disobedient to the obtaining mercy for you*, that *they also* may obtain *mercy*.

THUS HATH GOD INCLUDED ALL UNDER DISOBEDIENCE, THAT HE MIGHT HAVE MERCY UPON ALL!

O the depth of the wisdom, and riches, and knowledge of God! how unsearchable are his judgments! and his ways such as cannot be traced out! for who hath known the mind of the
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the Lord ! or who hath been his counsellor ! or who hath *first* given to him ? and it shall be repaid him again ! for of him ! and thro' him ! and for him are all things ! to whom be glory for ever. Amen.

ADMONITION.

BEFORE we sit down to comment in earnest upon THE ORACLES OF GOD, it will be highly necessary to consider *their nature* ; WHAT they are, if spiritual *wholly*, or wholly *surface* ; or whether they are *partly* the one, and *partly* the other : if the *latter*, they may be compared to a *fruit* encompassed by its *shell* ; to a *treasure* hidden in a *field* ; to a Jonah secreted in the belly of a whale ; or to a dove-like spirit clothed upon with flesh and blood ; or to a pelican in a thorny and mountainous desert ; or to a sparrow sitting solitary on the summit of a temple ; or to a multitude of people wandering in a wilderness.

ness. Now a field you know is EARTH, but a treasure, if it be a treasure, is STERLING GOLD, a pearl of mighty price. If *spiritual treasure*, it must be a something *potent to ease the heart*, and to administer REST unto the soul! If the *surface* be indeed A KING's DAUGHTER, she must be all-glorious WITHIN, and her cloathing must be *in-wrought gold*! a texture of needle-work artificially wrought by the hand of *unerring wisdom*, a texture of needle-work of *divers colours*, i. e. of manifold meaning, and of various interpretation; it must be an IRIS of *seven colours*, and an eye must visit it *seven times* before it can be mistress of all its colours! and as the *colours* of an IRIS run into and blend with each other, it may peradventure be necessary *to go again*, seventy times seven. If the scriptures be ORACLES, then doubtless, if properly applied to, they will *speak*; if any thing *binders*, THAT will be AN ABOMINATION; and *the desolation* of the abomination will be—*the destruction* of *that* abomination, whose ruin or *end* will be with *a flood*, for then will the *earth* be filled with the knowledge of the Lord, as the waters *cover* the sea! If the *surface* of the scriptures be an enigma, then, when we look at the *surface*, we view THE SPIRIT through a glass darkly; and if this be true, we must follow the example of OUR BLESSED TEACHER,

TEACHER, of whom it is written—"He shall not see after the sight of his eyes, neither shall he hear after the hearing of his ears;"—neither must we, for often you *may* find, *if you seek diligently*, that the *direct contrary* to what you *there* hear and see, is the truth, viz. is that which thy soul coveteth; that which you are most ready to take for true, may be not so; and that which you are most ready to take for the false, may, upon a *nearer* inspection, turn out the true. A man must root out old prejudices; he must become *facil* as a *weaned* child, if he desires to have his mouth filled with LAUGHTER, and his tongue with PRAISE! for behold—says our Lord in the Revelations,—“I make all things new.” See the English Concordance to the Bible, under the words DARK, SPIRIT, NEW. Upon the *surface* many have laboured, and considering where they wrought, have performed wonders: many have pruned the tendril, but who has pressed the grape? whoever does this, will discover, that the *prime* aim and scope of the scriptures, is to rivet in our hearts this important maxim—

From heaven descended—"know thyself."



T H E

C O M M E N T A R Y.

I.

p. i. l. 5. **D**ISTINGUISHED—So accurately defined the son of God, as to bid mistake defiance! Acts xxvi. 16.

II.

l. 11. *Who dwell in Rome*—This *literally* means the city of Rome, but *spiritually* perhaps it has a different meaning. Rome signifies lofty—A city seated on an hill; the Romans therefore mean lofty, proud, strong ones. We may peradventure find out who these people are by and by; for our Lord says—"a city that is set upon a hill cannot be hid."

III.

III.

p. 2. l. 2. *To the Jew first*—In honour of the oracles under *his* care, FIRST.

IV.

l. 5. *The just shall live by faith*—Or, a just one by his faith shall LIVE, i. e. shall quicken, shall begin *to be*; his faith shall produce obedience, and his obedience shall *evidence* him *just*. Observe! he is just or faithful, who keeps inviolable THAT which is *intrusted* to his care, till it be CALLED for; and who then delivers it with INTEREST, as a *talent*, &c. I fear there are few who are truly faithful; for David says—the faithful are diminished from among the children of men. I forgot to observe, that St. Paul has two names, the one Hebrew, the other Greek; the former is written SAOUL, i. e. invisible, one who is not *seen*.

V.

p. 2. l. 19.—Frivolized in their reasonings—Ran out, were lavish, trifled, infantized, instead of *reasoned*; beginning a discourse upon the most important point, they dropped it for the first idle notion that started, and took up that, more attentive to the charms of VANITY, than to the graces and majesty of TRUTH.

VI.

l. 20. *Were darkened*—This may possibly have two senses; the *exterior* may mean *self-darkened*;

darkened; the *interior*, that certain JEWS, or portions of scripture are darkened, because no body will look hard at them. The Jews, by the confession of one of their own Rabbi's, were literally *self-tormentors*. See ABRA-BARNEL, lib. sept. sub fin; de arte bonæ intentionis, or the science of looking hard.

VII.

p. 3. l. 30.—*Thou who judgest*—It is not the province of a commentator to *preach*, but to *explain*; yet lest while we are intent upon *explaining*, we should lose sight of the obvious meaning of the TEXT; or drop a *material* colour of the IRIS; we will once. Of all the absurdities in humanity, one man's censuring CRIME in another, is the most absurd! it is, as the apostle argues it, *the quintessence of folly*; for since no man lives without CRIME, does he not in censuring condemn himself? yet, than personal censure, what more common? this man is a ———, that woman is a ———! well, O MAN, but WHAT ART THOU? consider! if thou art proud, if sordid, if *implacable*, if thou hast no bowels for any one but *thyself*, dost thou not *the same thing*? Silence! for shame, for pity's sake be silent; how long! how long—shall this be preached; yet preached in vain!

VIII.

p. 4. l. 2.—*Reasonest thou thus indeed?*—That an act you sentence as damnable in *another*,

ther, is yet innocent in *tbyself*? **WEIGHED IN THE BALANCE**, are they not **EQUAL**? What is it then you are doing when you censure?

IX.

l. 19.—*Those who are of wrangling*—Those who dispute whether twice two be four, whether good and evil, true and false, mean any thing! whether engagements *voluntarily* entered into be *binding*—mere ergo versus ergo—instead of acting agreeably to these **OBVIOUS** truths, and becoming *wiser* by *extracting other truths out of them*; for I can assure you, **LADY**, that there is no one **TRUTH** but what is *pregnant*.

X.

l. 23.—*That worketh good*—Who are they? those who *illuminate*; who let their *light shine* before men.

XI.

l. 23.—*Who worketh evil*—Who are they? those who *shadow*, and withdraw their light.

XII.

p. 5.—*Thou art NAMED a Jew*—See St. Jchn i. 51, 60, 61, &c.

p. 5.—*Thou reliest on the law*—“Which if a man *do*, he shall *live*; this is irony.

—*For all have sinned and fallen short*—Some *men* have observed the duties of the law *better* than other *some*, have made *nearer* approaches to *the line of perfection* than other *some*,

some, but what follows? why that they have been *proportionably* acceptable to God, and no doubt will in consequence receive rewards suited to their various degrees of excellence. They have made nearer approaches to *the line*, but none have *touched* it! all have fallen short, infinitely short! therefore from *his adherence* to the *duties* of the law, can no man *living* be justified, it having been in *all* an *imperfect* adherence. Works considered IN THIS LIGHT, are contemptible, filthy rags, PATCHES upon an IMPERIAL VESTMENT, TINSEL upon a remnant of IN-WROUGHT GOLD; in any other sense, *they* are excellent, highly pleasing and acceptable! “ *He who is rich in good Works, is as the Signet in the Right Hand of his Father.*

As by me Man sin entered—As by one man sin entered into the World: and thro’ the means of Sin entered Death; so in like manner has Death extended into all Men; up to which all have *personally* sinned: for, from the fall of Adam, to the time when God gave the Law by Moses, sin was *actually* in the World; now is not *imputed*, where there is no law—yet death reign’d from Adam unto Moses, even *over* those who sinned not after the resemblance of Adam’s transgression; viz. against any law *express*: there, therefore was a law, though not an *express* one, during that time; and *that* a law, whose penalty was death,

death, i. e. the law of *Conscience*, written in the heart; *the Arbiter of what is right and wrong*—“But if conscience be *what you say it is*—a law, a divine law, the action of God *within us*, it *ought to speak the same language to all men*”? I allow it; it *ought*: “but it does *not*; for there are nations, with whom *Revenge is Virtue*; not to name a thousand other instances in which conscience speaks one thing in *one country*; and its direct opposite in *another*”:—first, I ask, are you *sure* of this? are you *sure* that there are a *whole* people *upon earth*, who without exception are *persuaded* that *revenge is virtue*? that it is no crime to *expose infants*, or to knock their parents when old o’ the head? till you are sure of this, your *objection* is not *valid*, neither would it then, for conscience goes *hand in hand* with our discernings.

It influences *strongly* or withdraws its influence, in proportion as we are more or less *attentive* to its cultivation. It was a curse occasioned by the original leprosy, that if thou wilt wash in the *descending** stream, if thou wouldest be *truly* wise, thou must wash seven times; so Elijah said unto his servant, “Go up, look *towards the sea*; and he went up, and looked, and said, *there is nothing*.” but he said—“Go *again seven times*. Yet there are a people, you say, with whom *revenge is virtue*? I say there are a people (and these

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these not a *few*) who really and from their hearts conceit that Socrates, Cicero, Origen, Luther, Erasmus, &c. are all in hell! now will you assert that this hearty persuasion is the error of their consciences? surely not! say rather. it is the error of their own perverse, blind, self-hoodwinked understandings.—The argument is the same with respect to the instances you have brought: if nations, as well as individuals, will *blind themselves*—will trifle with the God within them, what wonder if conscience fades and dies away? and they be *abandoned* to the *fruit of their own* folly.—“You have left off marking the page Mr. *VINTAGER*? why that?” I beg your pardon; but *the press* calls so loudly for *the grape*, I can hardly pull it *quick* enough.

Circumcision then is beneficial—It is the nobleman’s star! the matron’s ring! the baptismal water! an *outward* sign that there is *WORTHWITHIN*: it is also a *seal* that stamps *THE IMPRESSED* right! is it not then beneficial in this view? but if—and if—and if, what is become of the star, the ring, the &c.? Upon my honour I do not know, I can see them! Hamlet, act 4, scene 3.—“I have sent to seek him, &c.

Much more, being now justified by his blood—The mercy of God *in* Christ, may be compared to nothing better than to *the sun*—at first,
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just skirting the edges of the horizon ; then more and more manifest by slow degrees, till at length he shines forth in all the blaze of his meridian lustre !

There is no acceptance of PERSONS with God—None at all : he was *born* a Jew ? a Christian ? a Turk ?—in Portugal ? England ? Byzantium ?—was he ? n'importe ; he is neither the more, nor the less acceptable merely on *this* account: distinguish him by some good or bad *overt* act of *his own*, it may alter the case.

Thou who proclaimest—"steal not"—Who proclaims it ? a certain volumn ! if you can *catch* this, it will give you a delight that is inexpressible ; a comfort that will reach your *soul* !—as Christ is the scope of the law, every word in it may be considered as his ; but "without a *parable* speak he not unto them !" and "are ye also without understanding ?"

But now without the law—I have already proved that *with* the law, we cannot be JUSTIFIED ; it has been compleatly evidenced by experiment ; 1st in Adam, 2dly in the Jews, at the revival of the law in the commandments, that A MERE CREATED is not *equal* to it: had we been equal, we could not have fallen short of THE GLORY OF GOD ! Now let us see what can be done *without* the law. Suppose then, upon our

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ex confesso inability to stand the glori-ous contest; upon our thus *demonstrated* inferiority, we be allowed to drop it, and another takes it up, and compleatly fulfills it, and God accepts upon one condition of his performance, as ours; how will the love of God to his weak creatures be manifested? Do not frivolize, the argument is in point; it is clear, it is coercive! and if God will have it thus, who can gain say it?

The righteousness of God is manifested—His rectitude, holiness, amiableness; this word includes a double meaning: 1st, it means God's high and sovereign righteousness, or rather goodness; pronounced utterly unattainable, and beyond the reach of any created being, whether in earth or heaven, by the utmost exertion of its *own* powers; he chargeth his angels with folly! Thou *only* art holy! The high and holy one. Exod. xxviii, 36. xxxix. 30. which attribute therefore God, and justly, claims to himself, and styles it his glory: and it is accordingly given him by our Lord—“Why callest thou me good?”—Farther, it is also termed LIGHT, and God is said to “inhabit it”—“Who dwellest in the LIGHT which no man can approach unto!”—This glorious attribute is, I say, pronounced *utterly* unattainable by any created being, whether in earth or heaven; and demonstrated to be so,
with

with regard to man, by fact and experiment **THROUGH THE LAW** ; yet is it capable the divine superiority *alone* acknowledged, of being, by the favour of God, *communicated* : 2dly, it means his justice, wisdom, goodness, in forbearing to interfere, when **THE SUBTILE ONE** deceived, and **HUMANITY** fell ! which, now the whole scheme of Providence with regard to man, is laid open, is become manifest ; and hence also it is become manifest, that it is not by a vain aspiring to *fulfill* the law, but by humility and obedience, men must be justified : i. e. by a *compleat* obedience in **ONE**, and in as near a copy as possible of that obedience in all others, before and after him ; Jew or Gentile : to be determined equitably, according to a rule, which shall *vary*, as circumstances *vary* : for it is the *same* rule, viz. **TRUTH**, or which shall variously accommodate itself to every varying emergency. Truth has this property, without it, it could not be truth : be *emulous*, but not *satanical* : this was the great stumbling-block of the Jews—“ ye have a law ; keep it and ye shall live.”—And the Jews set about it, in confidence that they *could* do it, neither could they see, that they were poor and blind, and naked. Would not a little common sense, a little humility, have been of service here ? “ yes doubtless.” Here then, Christian, self-condemned : hope humbly !

strive and labour with all your might; but strive with meekness! strive with fear!

*Respue quod non es, tollat sua munera CERDO:
Tecum habita, et noris quam sit tibi curta
supellex.*

*Spue what you are not, give the S—— his shreds,

Think! and you'll know what you *may* call
your own.

Yet not with God—I deny this: the contrary is proveable from the Apostles own immediate reasoning—"to him who worketh, the reward is not reckoned as a favour, but A DEBT;" it is therefore demandable and a matter of triumph! but Abraham, *ex hypothesis*, by *works* was justified, he hath therefore, whereof to glory, even *with God!* This as *stated*, is undeniable: but can it ever be supposed, that this great reasoner, the scholar of Gamaliel, and the taught of God; should so immediatly and so grossly contradict himself? the mistake therefore must be in us, and we must look farther for the apostles meaning. St Paul quotes the 6th verse of the 16th Chap. of Gen. which according to the Heb. is this—"Abraham believed in Jehovah, and it was considered to him as righteousness"—The Apostle's argument then is as follows; in what sense do you take this word
righteousness?

righteousness ? It has two, a perfect, and an imperfect ; if in the former, I have already proved, that no man can be justified from his performance of the law ; that performance being, in every one *defective*. If in the latter, in which sense we often say of a man, that he is good, just, wise,*—You lose sight of our argument, since that is not the righteousness we are treating of: yet if Abraham by *personal* works was justified, it must have been in the imperfect sense, and then *such* a justification was a real matter of glory, but not to the heighth we mean ; *not with God*.

I once lived without the law—i. e. Jewish humanity—for it is that which speaks—once lived without the law ; it had no law *express* from Adam to Moses ; but this has besides a *secret meaning*.

Which pointed to life—viz. do *this*, and ye shall live.

After the inner man—Humanity in its present state is a compound of good and evil : a compound of things as different and contrary as light and darkness ; and hence the soul, as it seldom, if ever, cease to act ; may be said in this state to have always a continual conflict within itself, and to be happy or wretched, as the good or evil principle is suffered to predominate.

I thank God—I thank God there is *now* no condemnation of any kind, either from the

D 3

law

law or the commandment, to those who are in *the example* of Jesus; who walk not after the flesh, but after the spirit.

Because of righteousness—viz. that of Jesus.

The spirit of servitude again to fear—i. e. another commandment like that given to Adam, or to the Jews; and under so terrible a penalty: to which humanity was no way equal, and which therefore implied a *possibility* of absolute and everlasting *ruin*; but ye have received the law of Jesus, which speaketh *milder* things.

That we suffer with him—viz. with Christ, who in obedience to the father, turned his back upon *the world*, spurned it from him, renounced its *vanities*, and stood proof to its temptations; this conduct indeed galled *the man*, and therefore he suffered; now if we act *thus*, we suffer *with* him, and in consequence shall with him be glorified.

The sons of God—The true christians, the sons of the free woman, the peculiar people, zealous of good works, the holy ones, the children of God, the seed called in Isaac, the first fruits—These are properly the flock which our Lord claims as his *own*; the Israelites of God—and whom God has given him out of every corner of the earth; those who in every age have sought God in earnest, and who loving him beyond all things, and seeking to know and to do his will, have been accord-
ingly

ingly accepted, and have received ampler portions of his spirit, and more abundant graces, to the establishing them in the way to glory; they love God with all their hearts, and are *wise to seek his will*; and, on this account are deservedly accepted, and termed the ELECT of God *emphatically*; for there are another kind of ELECT, whose election is *arbitrary*, and must indeed in its nature be so: thus when Elijah pleadeth against Israel, that *to a man* they are become vile, God answers—"No, I have reserved seven thousand!" These of necessity were chosen at the will of God, and such a choice is in every respect *just*. "But why not reserve all?" you will see by and by, that in reserving seven thousand, God in effect rescued all.

Is waiting for the revelation—This is perhaps the most striking, the noblest image that ever was exhibited in language; and does infinite honour to THE SONS OF GOD! the whole creation, animate and inanimate, all of mankind; even the most reprobate and stupid, are pictured as eagerly looking out, with the most earnest expectation, for the revelation or *discovery* of the sons of God! in hope that, when the FIRST FRUITS are entered into glory, as it were, by being *declared* the sons of God—they also shall at length be set free from the bondage of corruption, into the glorious liberty of the children of God;
for

for although Ishmael the son of the bond woman, shall not be heir with Isaac, the son of the free, yet is it written—"for Ishmael also I have heard thee"—and again it is written—"Take up the fragments that *nothing* be lost."

I could wish myself an anathema—I could even wish myself shut out from Christ, excluded from a fellowship in **THIS** *blessed community*; could I thereby gain admittance for the **WHOLE** of Israel, who are my natural born brethren, my kinsmen *according to the flesh*; for how inexpressibly painful the idea, that those for whom so much has been done, that those to whom appertain the adoption, and the glory, &c. should notwithstanding be *excluded*? that those who by such helps and promises, have been brought *so near*, should yet fall short; and this merely through their own blindness and obstinacy? how accursed must be their condition? how keenly stabbing their disappointment?

In Isaac shall thy seed be called—In Isaac the voluntary offering, who went forth to seek and to meet the blessing, who meditated on the ways of God: all therefore who act like Isaac, who seek from their hearts the Lord, rising *early* and *seeking* him; these, and such as these, are the Israel, the effectually invited, who with Isaac shall laugh and sing: not such as merely *bear about* the empty sign of a cross or circumcision.

The

The children of the promise are accounted as the seed—And the only seed : but the promise of a child to people who were *naturally DEAD*, can be considered in no possible light, but that of grace and favour ; and thus it is with respect to man, for considered in the loins of the *fallen* Adam, he is as truly and as really dead, as was the body of Abraham, or Sarah's womb ; if therefore God has quickened his spirit by his sacred influences, if he has rendered man capable of knowledge, obedience and acting well, and in consequence, of obtaining heaven ; can all this be considered in any other possible view than that of grace and favour ? where then the merit we boast of, since *all* is intuitively the *gift* of God ? Although then he has declared that those who are obedient to his *secret* calls, he will by no means cast out ; yet to assert his just rights, and to make us sensible of his love, he will not have our obedience considered in the case, but his own grace and favour merely ; and hence justification is said to be by belief, not by works, perfect or imperfect ; for all we *are* and all we *can* be, is truly and strictly *the gift of God* !

Jacob have I loved, but Esau have I hated—What ! before they were born ? before the babes could have done either good or evil ? love ? hate ?—ay, why not ?—attend. “ That Almighty Being who animates **THE DEAD**,
speaks

speaks of non-existents as if they were in being; doubtless he knew what it was, and of *whom* he spoke; but I go farther; things said in scripture are seldom, if ever, said in a single view: and it is plain this was said not so much with respect to the two brothers, as with respect to the Jews, the posterity of Abraham; to convince them of their impious folly, in trusting for the promised blessing to their descent from him: to shew the excellency and absolute independence of THE ETERNAL KING, upon any power whatever; that he is governed not by the blind reasonings and partial views of selfish men, but only and alone by truth and equity; he will have mercy on whom he will, and whom he will he leaves in their error; but this God always does with the strictest adherence to right and truth, Matt. xxv, to verse 14, but what if Jacob signifies *the spirit*, and Esau the *letter*?

It is not of him who willetb, but of God— God will not have our obedience to be considered in the case, and there are wise and good reasons for his not allowing it to be considered: again, those very Jews, against whose tenets St. Paul is reasoning, had, as the apostle witnesses in their behalf, a *zeal* for God: they willed, they ran: but their zeal was a blind and ignorant zeal, and therefore it obtained not what it aimed at—If any
man

man lack wisdom, let him in all humility ask it of God ; it is our business to be sincere, and DILIGENT ; it will be the care of THE SOVEREIGNLY-BENIGN and HAPPY, that we by no means lose our reward.

And whom he will, he hardeneth—God is said to harden the heart of that man, whose heart, when hardened, he does not soften : if a man will be foolish, proud and obstinate : if after many and repeated admonitions, he still continue so ; may not God leave him a prey to his own vanity ? Do not men, alas too often, act thus themselves, with relation to each other ? men, who are wise only in their own conceits, will frequently act thus ; and yet will call in question THE ONLY-WISE ONE, for doing it !—The flint in Pharaoh's heart was wholly the effect of his own base and unprincely disposition ; and if we rightly consider, all that God did with respect to Pharaoh and the Ægyptians, and with respect to the rejected Israelites, was much more adapted to soften than to harden them, Acts xviii. 6. Fleas and lice have bit others as well as Pharaoh, even from the beginning, yet few have had wit enough to ask—why ?

Had not the Lord left us a seed, we had been as Sodom—In which city were not to be found ten persons who deserved, even in the imperfect sense, to be termed *righteous* ! Our degeneracy,

neracy, O Israel, has been so great, that had not God in compassion reserved seven thousand to himself, and held them in, by force as it were ; we had been as Sodom, and we had been like unto Gomorrah.

My supplication to God over Israel—As a father hangeth over *his* infants, while he begs for the blessings of heaven to descend upon their heads ! how beautiful ! how amiably-picturesque this !

A zeal, but not according to knowledge—Not according to *due* knowledge, not according to *that* knowledge, which a cool, careful, earnest and *repeated* enquiry into the intent and spirit of the law, would have given them : had they duly sought, they would have found THE SECRET, that the law was given to demonstrate their weakness, not their strength : to kill PRIDE and quicken HUMILITY : for what saith the law ?—" Do this and live."—i. e. do it perfectly, consistently, without a *single* failure ! thus saith the law, and altho' every hour of their lives might have convinced them of the madness of the attempt, and have induced them *to look again* ; when they would have found the righteousness of a Creature—yet continued they to go on blindfold, like horses in a mill, and weary their flesh to no purpose : for they sought not to fulfill it in a sense of humility, to the best of their power ; but they sought righteousness thro'

thro' their *fulfilling* of the law ; one would have thought that the ceremonial law *added* to the commandment, would have been a sufficient intimation to them, of the will of God ; see the reception Jehu's letters met with, 2 King's, 10. but the Jews were *blind*, and for wise and benevolent purposes, were permitted to continue so.—May I hope for the readers pardon, if I withdraw for a moment ? a lady waits to speak with me.—“ That is a fine grotto of yours, Madam ! ” am pleased to find your sentiments agree with mine Sir I think it is—“ I remember it a much finer one Madam ”—indeed Sir, pray when ? “ when every shell, lady, had a living creature in it.”

Not according to knowledge—A zeal *according to knowledge* can neither mistake nor fail : if it be fully instructed, it is guided by prudence, and is therefore commendable and salutary : but a zeal *not according to knowledge*, is blind, obstinate, *unyielding* bigotry, stumbling ever step it takes, yet learns nothing, tho' it breaks its shins. It is the most pernicious of pernicious qualities.

How shall they call upon him in whom ?—The gospel must be *understood* before it *can* be believed : it must be *cordially* believed, before it can be obeyed : there is a necessity therefore for instructors, and it is necessary the instructors should be *wise*.

Otherwise

Otherwise work is no longer work—viz. No longer human, imperfect work, no longer what it really is, which is absurd.

That he hath not obtained—How should he ? he sought it indeed, and earnestly, but not in the way it was to be found in ?

But the election hath—Those who in the spirit of understanding and humility, sought it; those who with care and ability examined the gospel, and set themselves heartily to seek the truth and the rest were blinded—permitted to continue so, when they had blinded themselves.

God has given them the spirit of slumber—The scriptures call that given which is not effectually taken away. God was so far from actually giving them the TO TEENNA, or spirit of slumber; that they wanted not for warnings to destroy it, and those of such a nature, and so often repeated, that it is astonishing they did not.

Let THEIR TABLE—The rich provision of SPIRITUAL GOOD THINGS prepared for their benefit in the gospel—they have carelessly examined, and slightly regarded it, or they would have seen the truth, and obeyed it: but now over-run with error, and blinded by their folly, it is become a snare and a trap; an occasion of stumbling, and a suitable recompence: the things which should *otherwise* have been for their good, are thus become an occasion of their falling.

Have they stumbled that they should fall?—Did God place the law in their way, purposely

ly to deceive them to their *ruin*? no, no, far be it from HIM! but he who brings good out of evil, turned their voluntary fall to the advantage of the Gentiles.

P. 27. l. 7. *Life out of THE DEAD*—Read the whole 14 Chap. of Judges, and Numbers 23, 24. have you read the chapter and verse referred to? is not this the solution of **THE RIDDLE**? it is doubtless *one* of the *colours* of **THE IRIS**, but a much more important one is yet *unseen*.

Boast not however—The Jew has no right, in an over-weening pride, to despise the Gentile, nor the Gentile to set at nought the Jew; in as much as they are properly speaking, **ONE FAMILY**, of whom the same **ALMIGHTY** and **SOVEREIGNLY BENIGN AND HAPPY BEING** is the father and governor; and they are governed, tho' they do not *seem* to *see* it, exactly by the same law—the Jews despised the Gentiles, because they considered them as *outcasts*, the Gentiles despised the Jews, as ignorant, superstitious bigots.

For the gifts and invitations of God---Does God give? it is in wisdom! does he invite? It is in understanding! he therefore can repent of neither: what the inference? that his gifts and invitations *shall not be ineffectual*!---I wish you'd mind *what* is said to you---dreadfully pleasing truth! See Num. 22, 23, 24, and

and the man who "has his **EYES open**" will speak *more largely* of this matter.

When we were in THE FLESH—When we regarded the welfare of *the flesh*, to the hurt of *the better and immortal part*: when we were selfish, worldly, gross; the passions within lorded it over us; but now we are superior to the world, and *above* the flesh—by attending to the pattern our Lord has set us, we can go forward; we can advance from one degree to another, till we have duly mortified the Adam within us. The world? it is odious! our life? it is contemptible, when put in competition with *the mind of God*! Erect in your thoughts a cross! conceive it large, conceive it high—suppose the officers ready to seize and nail you to it, unless, against every idea of conscience and christian honour, you fall down and worship **THE WORLD** and **SELF**! the appearance I grant is horrid! the scene indeed is dreadful! You then decline it? your glorious captain and leader did *not* decline it! judge yourselves, commune with your own heart, retired in your inmost chamber, and be still.

I had not known sin—Here the apostle assumes, and speaks in person of **THE JEWISH HUMANITY**; and with a small allowance, you may consider it as **HUMANITY** in general, *speaking to the end of*
this

this paragraph. This IRIS has another colour, which you shall see in my next publication.

We know, that THE LAW is spiritual— Has a spiritual meaning concealed within THE LETTER, John v. 39. 6. 63. It is the SPIRIT that quickeneth: THE FLESH (i.e. the surface) profiteth nothing; the words that I speak unto you, THEY are SPIRIT and they are LIFE.

*But I am carnal—*SIN, the spiritual VIPER reigning within and over me; gnawing incessantly my vitals, and hastening me on to DEATH.—It is certain St. Paul does not speak here in his own person. The scripture is said to consist of A LETTER and A SPIRIT; are not these sometimes introduced as conversing with each other? this may be a thought worth weighing.

P. 12. l. 10. *The free gift.*—TO XAPIΣMA: the free gift of universal salvation: you have given us the Greek and the English; pray Sir, what is Hebrew for the free gift?—NATHANIEL, Madam! John i. 48. “I saw THEE when under THE FIG-TREE!” What means THE FIG-TREE? A veil upon the HEARTS of THE JEWS! Romans ii. 28, 29, in the Greek: note; John, Nathaniel and Jonathan, all have the same meaning: the fig-tree means THE LETTER veiling THE SPIRIT! Observe Nathaniel is a
E man

man that may be depended on ; a man without guile.

H ΕΡΟΣ ΧΑΙ ΕΡΗΜΙΑ

Parce tuum Vatem sceleris damnare Cupido.

Beneath yon *craggy* ROCK's impending gloom—
Where NIGHT-OWLS shriek, and mourning
ravens croak

In harsh, *discordant* strains—where *babbling*
streams

Run *tinkling* from the *mossy* FOUNTAINS—
where

Hemlock and *broad-leav'd* *Nightshade* jointly
twine,

And nod in trembling horror o'er the *Wave*—
Could I retreat, enraptur'd to revolve

Within my *tortur'd* Soul, o'erwhelm'd in
Tears.

The pleasing pains with which my *throbbing*
Heart

Has lately laboured—and in pensive mood

Sigh to the *Winds*, my *latent* miseries,

And each *fond* wish, and racking agony

In *sympathising* Tears, till darksome night

With *fable* Mantle, hovers o'er the *Earth* :

When *yawning* Earthquakes rage, and light-
nings flash;

And rolling thunders *rend* the *firmament*,

And whistling winds in rapid quickness fly,

While *Heaven* discharges all its *wat'ry* stores;

Still

Still should MY FANNY* fill my anxious
thoughts,
And, in defiance of *the grumbling Storm*,
Should wrap my soul in *everlasting* bliss.

* To Χαρίτσα

A . F R A G M E N T .

The swains shall *wonder*, when they read
Inscribed on *all the Grove* ;
That heaven itself *came down*, and *bled*
To win a mortals love !——WATTS.

Fame, loud-voiced angel of the sky
Forbids the great, the good to die :
When *Men* like *these* resign their breath
She *waits* to snatch their names from death.
To black oblivion's shades belong
Only the *mean*, the vulgar throng :
'Tis hers, bright delegate of heaven,
To her, of old, the task was given,
To sing the wise, the good, the brave
To *rescue merit* from *the Grave* !
By *her* inspired, *Poetic Art*
Things more than human can impart !
Quick flows *the verse* ; *the Energetic line*

She gives the *Future* to divine :
 I feel her here ! my lab'ring breast
 Is with th' incumbent God possest :
 She sings ! and as she sings, each word
 Her poet places on record.

“ Your *Lover*, cease the pious tear,
 “ Is mine—is heaven's peculiar care !
 “ Him, ravish'd hence from mortal eyes,
 “ If angels wafted to the *Skies* :
 “ See ! he again returns ! O praise !
 “ In the third * *Lab'rour's Happy Days* !

* ΓΕΩΠΡΟΣ George!

UNE

UNE ÉPIQUE

Chant Kaddish Bédouin

O Bonté
Pleine toute
De mystères
D'une sainte
Je t'écris
Ne dises
Et le mot profane

Au quel bend mon cœur
En la tant divine lumière
Rachas, qui fut d'Inde vint
Tient toute versée en toi
Vra tant divin, loin de toi en l'air
Toute étonnée et toute surprise
Comme le bend mon je t'en prie
Qui me doit offrir de l'air
Ainsi nous perdons une goutte
De toi : soit blanche ou soit vermeille :

O Bonté
Pleine toute
De mystères
D'une sainte
Je t'écris
Ne dises

ANCIEN TEXTE

En l'air tant divin
L'air de toi nous fait
Chantons que l'on s'en
L'air de toi nous fait
L'air de toi nous fait

UNE EPILENIE†

Gnal Kadosh Bacbus

O Bouteille
 Pleine toute
 De mysteres ;
 D' une oreille
 Je t' écoute !
 Ne differes,
 Et le mot proferes

Au quel pend mon cœur ;
 En la tant divine liqueur
 Bacchus, qui fut d' Inde vainqueur,
 Tient toute verite enclose,
 Vin tant divin, loin de toy est forclosé
 Toute mensonge, et toute tromperie.*

Sonne le beau mot je t'en prie,
 Qui me doit oster de misere ;
 Ainsi ne se perde une goutte
 De toy ; soit blanche ou soit vermeille :

O Bouteille
 Pleine toute
 De mysteres ;
 D' une oreille
 Je t' es coute :
 NE DIFFERES

 ANCIEN TEXTE.

• En joye soit l'aire de Noach close,
 Lequel de toy nous fait la temperie.

† Chançons que l'on faisoit resonner durant le tems des vendanges, lors meme que l'on fouloit les grappe de raisins-Canto
 vñcanebatur inter premendas uvas.

EPILENION.

Hark ! hark ! baugh waugh :
 The *Watch-Dogs* bark
 Baugh waugh : baugh waugh :
 Hark ! hark ! I hear
 The *Strain of strutting Chanticleer*
 Sing—*Bottle !* whose mysterious deep
 Does ten thousand secrets keep ;
 With attentive ear I wait,
 Ease my mind, and *Speak* my fate.
 Soul of joy ! like Bacchus, we
 More than India gain by thee :
 Truths unborn thy juice reveals
 Tho' beneath a thousand seals :
 Antidote to fraud and lies,
 Wine, that mounts us to the skies.
 may thy father Noah's brood
 Like him drown, but in thy flood.
Speak—so may thy liquid mine
 Of rubies, pearls, and diamonds shine.
Bottle ! whose mysterious deep
 Does ten thousand secrets keep,
 With attentive ear I wait
 Ease my mind, and *Speak* my fate !

I E P O P A N T H S:

O R

The BIRTH of

T H E S T E E D.

Tuqe O, cui prima FREMENTEM
Fudit EQUUM magno tellus percussa TRIDENTI,
Neptune!

Ventum erat ad LIMEN, cum Virgo, poscere fata
Tempus ait, Deus, ecce Deus!

Oh spring to light, AUSPICIOUS BABE,—be born!

The BIRTH of the STEED.

NOW *the Children of Israel* continued to do wrong in the eyes of Jehovah; and Jehovah delivered them into the hand of *Intellect*, king of *the Exchange*, who reigned in *Tubeland*; the captain of whose host was *the Fleet-er*; and he dwelt in the *plough* of the nations—and *the children of Israel* cried unto Jehovah, because he had with him 900 armed chariots; and he oppressed *the children of Israel* with might 20 years. Now *the Word*, a woman of the prophetesses, wife of *the Lamp*; she judged Israel at *that time*: and she dwelt under *the Palm-Tree of the word*,
between

between *the Worm* and *the House of God*, in *the mount of ashes*; and the children of *Israel* ascended to her for direction.—Then she sent and called for the *the Spear*, (the offspring of *the Parent of Pleasure*) out of *the covert of the Hind*, and said unto him—“hath not *Jehovah the sworn one of Israel* commanded”—
 “Go, and draw towards *the mount of demolition*: and take with thee 10,000 men,
 “of the sons of the hind, and of the sons
 “of the haven; and I will draw unto thee,
 “to *the reedy stream, the Fleeter*, captain of
 “the host of *Intellect*, with his chariots, and
 “with his multitude, and I will deliver him
 “into *thine hand*”? and *the Spear* said unto her—“if *thou* wilt go with me, then I will go: but if *thou* wilt not go with me; then I will not go”—and she said—I will assuredly go with thee; yet notwithstanding, *thine* honour shall not be on the way in which thou goest; for *Jehovah* will sell *the Fleeter* into the hand of a *Woman*.

Then the word arose, and went with the *Spear* unto *the Covert*: and the *Spear* summoned the haven, and the hind unto the covert; and he ascended on his feet with 10,000 men, and *the Word* ascended with him.

Now *Joiner, the Possessor*, He had separated himself from *the Directors*; and from the sons of *the Thicket*, the father in law of *the Extracted one*: and had pitched his tent by
 the

the Oak-Grove * of *the Transferers*, which is near the covert.—And it was told *the Fleeter*, that the Spear, the son of *the Parent of delight*, was gone up to *the mount of Demolition*—and the Fleeter summoned all his chariots, even 900 chariots of iron; and all *His People* that were *with* him, out of the plough of the nations, unto *the reedy stream*. Then said the Word unto the Spear—arise! for this is the day on which Jehovah has given the Fleeter into thine hand: is not Jehovah *issuing forth* within *thy view*? Then the Spear descended from the mount of Demolition, and 10,000 men after him: and Jehovah discomfited *the Fleeter*, and all his chariots, and all his host, with the *mouth of the Sword* before the Spear; so that *the Fleeter* alighted from his chariot, and fled away on his feet: but the Spear pursued after the chariots, and after the host, unto the plough of the nations: and all the host of *the Fleeter* fell upon *the mouth of the sword*; there remained not even one: but *the Courser* fled on his feet unto *the tent of the Ascender*, wife of *Joiner the Possessor*: for there was peace between *Intellect* king of Tube-land, and the house of the Joiner who possesses.

And the Ascender came forth to meet the Fleeter; and said unto him—“turn in, *my Lord*; (*Adonai*) turn into me; be not afraid: and when he had turned in unto her, into

the

* Or, Lime-Grove.

the Tent, she covered him with a mantle—and he said unto her—"Give me I pray thee, somewhat of *Waters* to drink: for *I thirst*: and she opened a *Bottle of Milk*; and gave him drink, and covered him. Again he said unto her—"stand in the *aperture* of the tent! and it shall be if any one shall come, and shall *ask* of thee, and shall *enquire*"—is a *Man* here"? that thou shall answer—"No"!

Then she who ascends, the wife of the Joiner, took a *nail* of *the Tent*, and took an *hammer* in her hand; and went silently unto him; and smote the nail into his temples; and drove it into the earth—for he was fast asleep and weary; *so he died*.—And lo! as the *Spear* pursued after the *Fleeter*, the *Ascender* came forth to meet him; and said unto him—"come! and I will shew thee the *Man* whom thou seekest! and he went in unto her; and lo! the *Fleeter* laying dead, and the nail in his temples!—So *Elohim* humbled on that day *Intellect* king of the *Exchange* untill he had *rooted up* *Intellect* king of the *Exchange*.

NOTES.

NOTES.

CHILDREN of *Israel*—The spirits of the scriptures: *Israel* means the temple, or structure of the scriptures. Psalm viii. 2. Matt. xxi. 16.

Continued to do wrong—Intreated to be revealed: Matt. xxiv. 1, 2.

Jehovah—Means *here, the Living God*—the father of the spirits: Heb. xii. 9.

The Exchange—The inner temple: John ii. 13, 14, 15, 16.

Tube-land—*Zion*: Joel ii. 1. the inner temple.

The Fleeter—*Sifera*: a steed: horse: courier—so fleet; I fear it will not be easy to overtake him.

In, or within the plough of the nations—*The surface*: this wants no comment.

Armed Chariots—Chariots armed on each wing with scythes, and painted with horrid figures,

figures, such as our ancestors the Britons had;
—900 opposing difficulties.

Twenty years—Count for every year an
hundred—2000.

The word, a woman—The middle temple.

Wife of the lamp—Psalm cxix. 105.

She judged Israel at that time—The same
as to say—"Israel was not known." Under
the Palm-tree of the word—Under the veil
of the word. Worm—a student : labourer :
enquirer.

House of God—The inner temple : the in-
terior of the scriptures.

Mount of ashes—The surface.

The spear—A ray of understanding : an
husbandman : a labourer in the vine-yard.

The offspring of the parent of pleasure—
Acts xvii. 28. "for we also are his offspring.

Out of the covert—Heb. kedesh : Greek
TO KPTHTON —the brain.

The Hind—Napthali ; i. e. hastivibrans ;
Shakespear.—the understanding : the soul.

The mount of Demolition—The surface :
the outer or material temple : the letter.

The reedy Stream—The same.

Take with thee 10,000 men—All the powers
of thy soul.

The Spear said—If thou wilt go—this is
very clear.

*Shall sell the Fleeter into the hands of a
woman*—The woman means the word :
the

the letter—the intent and meaning of this allegory is to shew the *student* how to *work*.

When I call this chapter *an allegory*; I do not mean to deny the reality of the *Acts* recorded in it: but to view it under one colour of *the Iris* only.

The word went with the spear unto the Covert—The covert *here* means the *inner temple*; or rather *the gate*: limen: vestibulum “la porte du temple.” The word acts the part of an *hierophant*; guide, conductress, or *Teacher*: the spear, that of an *aspirant*, or *pupil*.

He ascended on his feet—went on vigorously; with all his senses about him—“had I *three ears*; I’d *hear thee*.”

Joiner, the possessor—This great personage is neither the letter, nor the spirit: who is meant I cant say: the following lines, if they do not elucidate; may entertain:

Propitious spring! ’tis sung, at nature’s birth,
Thy genial influence warmed the *pregnant*
earth:

The mists of Chaos thy *pervading* light
Shot thro’, and chas’d them to the realms of
night:

Serene and mild each days fair features shone;
The new born sun illum’d his golden
throne:

With *vived* light the *Skies blue* *conceiv’d*
glow’d

And

And heaven's *Grand Artist* spoke creation
good.

Note, By the sun (*Apollo*) I understand *the soul.*

The directors or precursors—Query, who?

The Oak-Grove of the transferers—Who transfer to a foreign meaning.

Is not *Jehovah* issuing forth within thy view?—Very sublime! but *Jehovah* here cannot signify *the living God*: it must mean *the Fleeter*:

Descended from the mount—“The mind's eye” darted from *the surface*, or outer temple; *within.*

And Jehovah discomfited—Confused, troubled: struck a panic terrour into.

With the lips of the sword—Ephesians vi. 19. “the sword—is the word of God.” Heb. iv. 12.—“keener than a two-mouthed sword.” I think it is plain that Barak was a mere Spectator, in this scene of action.

*On the lips of the sword: there remained not one—*In the next chapter we find that the Reedy Stream infolded, or swallowed them: the sword, and the stream must therefore mean *the same.*

And when he had turned in unto her into the tent, she covered him—I cannot explain this, but by referring my reader to the plate before Cymbeline, in Bell's Shakespear: a lady asleep in a tent, is the very image I would give,
when

when I would speak of a spirit in the scriptures "awake; thou that sleepest."—In the above plate, *the Noter*, is what I understand by Barak; whose duty it is, carefully to observe and note *all* down.

The Ascender—The same as the word, or instructress.

Give me Waters to drink—i. e. let me be born: I thirst to see the light.

Gave him milk, and covered him—As if she had said—"not yet." 1 Cor. iii. 2. St. Paul speaks to the spirits.

Stand in the aperture of the tent—Rev. iii. 20.

If any man shall come and ask—See the last note.

Is a man here?—No—Psalms viii. 2. Rev. iii. 20. John xiv. 2, 3.

Took a nail of the tent—The tent is the bible: a nail means a chapter, and the hammer means the *mind*, understanding: or as Mr. Pope terms it; the *NORSE*.

So he died—That is, as I understand it; so he lived:—"descendismes un degré marbrin sous terre: là estoit un repos. Tournant à gauche en descendismes deux autres: là estoit un pareil repos: puis trois à destour, et repos pareil: et quatre autres de mesme. La demanda P, -est-ce ici? quants degrez avez compte? un, deux, trois, quatre: quants font-ce? dix. par mesme *Tetradé Pythagorique multipliez;*

ce

ce qu'avez resultant ? ce sont dix, vingt, trente, quarante : Combien fait le tout ? *Cent.*—Adjoustez le Cube premier : ce sont huit ; au bout de ce nombre fatal, trouverons la porte du Temple : et y notez prudemment, que c'est la VRAIE PSYCHOLOGIE de Platon, tant célébrée par les Academiciens ; et tant peu entendue.”—de la quelle la moitié est composée d'unité des deux premiers nombres pleins de deux quadrangulaires, et de deux cubiques—1 and 2 is 3 : and 3 is 6 : and 4 is 10. Again, 10 and 20 is 30 : and 30 is 60 ; and 40 is 100. Add the first cube 8—108—The first chapter of Judges has 36 verses : the second 23 : the third 31. Add them together ; then add 18 verses of this chapter : the number is 108 : i. e. LA PORTE du Temple. What follows after the word *entendue* ; I should be glad to see explained. Come, and I will *shew* thee THE MAN whom thou seekest.—Is there not something very remarkable in these words ?

Elohim—God.

The hand of the children of Israel prospered— i. e. They never ceased their intreaty till they gained their point, or were revealed. Rom. viii. 19, 20, &c.

*Until they had ROOTED UP—*This will be understood by a scholar.



THE
EPILENION of the BEE;

O R,

The S O N G of
The WORD and the SPEAR.

They shall see Him whom they pierced!

I.

THEN sang the Word and the Spear
The offspring of the parent of pleasure
On that day :
In the day of the deliverance of deliverances
in Israel
When the people willingly offered themselves
—saying
Bless ye Jehovah!

II. Hear

II.

Hear O ye conquerors ! hearken O ye judges

I unto Jehovah !

Yes I will sing a skill-framed song unto

Jehovah the sworn-one

Of Israel !

III.

O Jehovah ! when thou didst issue out of

Shegnir !

When divinely thou steppedst forth out of

the field of Edom !

The earth shook !

Yea the heavens dropped *boney* !

Yea the thick black clouds poured down

WATERS !

The mountains melted into torrents

Before the faces of Jehovah !

That thorny mountain

Before the faces of Jehovah, the sworn-one

of Israel !

IV.

In the days of the Asker, the son of the

Answerer !

In the days of the Ascender to the gates of

the temple !

Its HIGHWAYS were unfrequented :

And the wearers of the FOOTWAYS

Travelled thro' devious, and distorted paths !

The villages in Israel were uninhabited !

They were silent !

Until I Deborah arose,

Until I arose a mother in Israel !

V.

When men chose themselves new divinities ;
Then Bellona thundered at the gates !
Was there at *that* time, a shield conspicuous ?
Was a spear to be seen among forty thousand
In Israel ?

* Mine heart inclines ardent to the *in*-dwellers
In Israel ;

They freely offering themselves among the
people:

Bless ye Jehovah !

VI.

Ye who are riders on streaked asses !
Ye who sit in the seats of judgment !
Ye who walk in th' inlightning path,
Loud, loud resound his praise !
Where the RATTLING of the ARCHERS
Is heard at the WATERING PLACES ;
There let men celebrate the righteous acts
Of Jehovah :

The righteous acts of Jehovah
Towards his villages *in* Israel !

VII.

Then—The people of Jehovah descended to
the gates.

Awake, awake O Word !

Awake ! Awake !

Utter a song !

Now Spear, arise !

Thou offspring of the parent of delight,
Now lead thy captivities captive !

VIII. Then

* VERBUM loquitur.

VIII.

Then

After the nobles
Descended the remnant of the people :

Jehovah

Descended with me

Against the faces of

The strong-ones !

Out of Ephraim ; those who were rooted
In the soil of the lappers.

(After thee O Benjamin)

Descended with thy people !

Out of the smitten descended law-givers !

And out of Zebulon

Those who delineate with the pen of a writer !

IX.

The directors in Issachar were with the Word !

And Issachar was sent on foot

Before the Spear, into the valley.

At the issuings of Reuben,

Where great delineations of the heart !

Why didst thou idle between the sheep-folds

Lisning to the bleatings of the flocks ?

At the issuings of Reuben were mighty
searchings

Of the heart !

X.

Why did the heap of witnesses

Pavillion on the pass of the descending stream ?

And Dan !

Why did he sojourn in the Fleet ?

F 3

Ashur !

Ashur! why sat he on the port of the seas;
And tented over the fissures of his water pipes?
Zebulon were a people that exposed their
persons unto death!

As did also Naphthali

In the summits of the field.

XI.

The kings came! they fought!
Then fought the kings of the Exchange.

O oppressed one,

In the place of thy answer

Which is seated on the WATERS of the
KID:

But the breaking of the silver they did not
receive.

Out of heaven

The stellar-streams did radiate!

The stars shot radii from their orbits at the
Fleet-one.

XII.

But ah! the reedy stream infolded them
That stream of antiquities! the reedy stream
Thou (foe) hast trodden the strength of my
body!

Then were beaten the hoofs of the courser
By the hurrying, the hurrying away of his
strong-ones!

XIII.

Curse ye the vile-one, saith the angel of
Jehovah!

Curse ye bitterly her recreant inhabitants,

Because

Because they came not to the aid of Jehovah !
To the aid of Jehovah against the mighty !
Blessed above women shall she who ascends
(The wife of the Joiner, my acquirer) be :

Waters he demanded !

She gave him milk !

In the viol of the nobles she brought him
cream !

XIV.

Her left hand she applied to the nail
And her right hand to the hammer of the
workmen !

Then she smote the courser ! she pierced thro'
his head !

She deeply wounded ! she struck him thro'
his temples !

Between her feet he bowed !

He fell !

He fell extended between her feet !

In the place where he bowed

There he fell, shattered in pieces !

XV.

The mother of the Fleet-one

Looked out through a window !

She exclaimed through the lattices—

“ Why is his charioteer ashamed to return ?

“ Ah ! wherefore thus heavy the wheels of
his chariot ? ”

XVI.

Her wise princesses answered her ;

Yea, she returned answer to herself :

- “ Have they not found, and divided the spoil?
“ A virgin of virgins for the mighty chief?
“ A spoil of divers colours for the Fleet-one?
“ A spoil of divers colours of needle-work?
“ Of various-coloured needle-work,
“ Flowered for the neck of him
“ Who receiveth the spoil?”

XVII.

So perish all thine enemies, O Jehovah !
But let thy lovers shine forth as the sun
When he ariseth in his strength !



NOTES.



N O T E S.

Stanza 1. **T**H E *Word and the Spear*—By
the word is meant *the vineyard*:
 by the *Spear* a *labourer*. The reader, I hope,
 need not be acquainted, that the word or spi-
 ritual vineyard is frequently represented under
different images; as a field, a garden, a tent,
 a bed, a sea with *FISH* in it, a field of battle,
 &c. and he who labours in it is furnished
 with instruments, and has a name given him
 suited to the part he acts:—thus, St.
 Paul was *a tent-maker*, and Simon, whose
 house is by the sea-side, is a *TANNER*.

In

In the day of the deliverance—Israel is here represented under the idea of a temple, a fort, or castle *shut up*, having *within* it many inhabitants, stiled her sons and daughters, viz. the people who willingly offered themselves when *properly* called upon: their *issuing out* is the deliverance of deliverances *here* meant: they are in short the *hidden manna*: the treasure in the field: the grain of mustard seed, &c.

Bless ye JEHOVAH—Here Jehovah means the Father of Spirits, the true and living God; it will therefore be very needful to look well into the *import* of the word—Jehovah, or rather Yehovah, is a compound word, which, divided, is Yah-vah: but as the yod and vau will admit of change, we may pronounce it Yah-yah: in Greek, Amen, Amen: in the language of ANGEL-LAND, Yea-yea—Trap a fox, Canticles 2. 15. (the verb am, art, is.) Give me a fire-brand (an *exerted* ray of a *good* understanding:) join them together, and place *THEM between*—“Yea is yea”—Trap me two foxes (Yea is yea, Matt. v. 39.) give me *ten* fire-brands, put them together, and sup with *PYTHAGORAS*—Note, Amen, Amen, dico vobis, should be translated —‘Ego Jehovah dico vobis: Jehovah is a word that answers *itself*, and says—yes, yes, just as nay-nay answers itself, and says—no, no.

no. He who keeps this distinction in view, can't *easily mistake*.

Stanza 3. O *Jehovah!* when thou didst *issue*—Jehovah here, I presume, does not mean the living God, i. e. the father of spirits, but the spirits themselves; or rather, the prime spirit, or STEED. See *above*.

Shegnir—Israel: the temple: the field of Edom. See Park. heb. lex. p. 379.

Edom—The same word as ADAM, a *vau* only added to *diversify* the idea; the field of Edom therefore means the EARTH, i. e. the shell or surface; and Jehovah, (i. e. the soul of the scriptures) is said to *issue* out of it; “out of Zion has God appeared with perfect beauty.” I have not any doubt, but the excellency of God will indeed appear, whenever *the perfection* of holiness shall be *known*.

The earth shook—The holy bible is called the EARTH, its *interior* excellency “the joy of the *whole* earth. In *this* quotation *earth* means humanity, the people of our earth.

Clouds poured down waters—The spirit is represented as an infant, springing to the birth, surrounded with *WATERS in utero*, as in a cloud, which therefore attend his *issue*: the following lines are very pretty.

Swift

Swift as he spoke, the VAPOURS *break away*,
Dissolve in ÆTHER, and *refine* to DAY.

Radiant, in open view, Æneas stood,

In form, and looks, majestic as a GOD.

Flush'd with the bloom of youth, his features
 shine,

His hair in ringlets waves with grace divine :

The QUEEN of LOVE, the glance divine
 supplies,

And breathes immortal *spirit* in his eyes.

Like Parian marble, beauteous to behold,

Or silver's milder gleam in burnish'd gold !

Pitt's Virg. l. 1.

The mountains melted—"If ye have FAITH,
 ye may remove mountains." He has *faith*
 who believes the scriptures to be the word of
 God ; and accordingly, providing a lamp
 carefully dressed and trimmed, and every other
 essential, goes heartily *to work* upon them ;
 that man is the *true Asker*.

Before the FACES of Jehovah—"For we
 also are *his* offspring."

Stanza 4. *A MOTHER in Israel*—Debo-
 rah and Israel are one and the same, i. e. a
pregnant temple. "Behold thou art barren
 and bearest not, but thou shalt conceive."

Travelled thro' devious and distorted paths—
 This needs no comment, it is a melancholy
 truth.

The

The villages in Israel—The cells, closets, divisions ; those who are *asleep* are not considered as *beings* ; we carry the body of Lazarus to a TOMB, but if he awakes, he *returns*, you know, along with us.

Stanza 5. *Chose themselves new divinities*—When men began to alter their sentiments, with relation to *some* things ; when they chose themselves new opinions.

Then Bellona thundered at the gates—Then all became ANGELS, labourers, soldiers, &c. then all rushed into the vineyard.

A shield—The bible : a spear, a keen understanding.

They freely offering themselves—Yes, when *properly addressed* : the whole book of Judges is nothing more than an *introduction* ; the beauties of the temple will be found elsewhere.

Stanza 6. *Streaked asses*—A streaked ass means an IRIS of *many* colours, it is a Joseph's coat, an enigma, dark speech, or apologue, *which unfold* ; et eris mihi magnus APOLLO ; it is a *bow*, and he who understands *that bow*, and the interpretation thereof—the words of the WISE, and their *dark* sayings, is said to be *seated* on that bow, but every one cannot *bend* the bow of Ulysses ; nec cuivis homini contingit adire CORINTHUM—But I am interrupted by a critic—
“ You speak of *streaked asses*, pray is not every

every *afs streaked*?"—Don't be so *snappish*, Sir; dear Madam, tell him not to be so cross; I wonder people *can* be so ill-humored; if a MACAROON would appease him, I am not stingy, he should have it; believe me, I have a many of them.

Of judgment—For he who *understands* is a JUDGE.

The rattling of the archers—The noise of the workmen.

Now o'er the lofty hill they bend their way,
Whence all the RISING TOWN in *prospect*
lay,

And towers and temples: for the mountains
brow

Hung *bending* o'er, and *shaded* all *below*.

Where late the COTTAGE stood, with glad
surprize

The prince beholds the STATELY PALACE
rise;

On the pav'd streets, and gates, looks wond'ring
down,

And all the crowd and tumult of the town:

The Tyrians ply their work; with many a
groan

These roll, or heave some huge unweildy
stone;

These bid the lofty citadel ascend;

Some *in vast length* th' embattled walls ex-
tend;

Others

Others for *future* dwellings choose the ground,
Mark out the spot, and draw the furrow
round.

Some useful laws propose, and some the choice
Of sacred senates, and elect by voice.

These sink a spacious mole beneath the sea;
Those a huge theatre's foundations lay;
Hew massy columns from the mountains side,
Of *future* scenes an ornamental pride.

Thus to their toils, in early summer, run
The clust'ring bees, and labour in the sun;
Led forth, in colonies, their buzzing race,
Or work the *liquid* sweets, and *thicken* to a
MASS:

The busy nation flies from flower to flower,
And hoards, in curious cells, the golden store;
A chosen troop before the gate attends,
To take the burdens, and relieve their friends;
Warm at the *fragrant* work, in bands they
drive

The drone, a *lazy robber*, from the hive.
The prince surveys the lofty towers, and cries
BLEST, BLEST ARE YOU, WHOSE WALLS
ALREADY RISE!

Then, strange to tell? he mingled with the
crouds

And pass'd *unseen*, INVOLV'D IN MANTLING
CLOUDS.

Amid the town a stately grove display'd
A cooling shelter, and delightful shade,

Here,

Here, tost by winds and waves, the Tyrians
found

A COURSER'S HEAD within the *sacred* ground,
An OMEN sent by JUNO, to declare
A fruitful soil, and *race* renown'd for war.

ÆNEID.

*Then—descended to the gates—*Then, when
the warriors shot their arrows: arrows are rays
of wisdom *exerted*; or they are—but see Pere
Francois de Chinon, tom. 4, cap. 23.

Stanza 8. *The remnant of the people—*
Joel ii. 32. “And in the remnant whom the
Lord shall call.”

*Strong ones—*The walls and gates of the
temple: Greek and Hebrew words, such as
Machir, Timnath, Issachar, Iscariot, Corinth,
Ephesus, Crete, &c. which should be *carefully*
dug up.

Those who were rooted in the soil of the
LAPPERS—Judges vii. 5, 6.

*Out of the smitten—*Heb. MACIR: I am
not certain I am *right* here.

Stanza 9. *The directors in Issacar—*I do
not well know what Issacar means in its full
extent: this piece is far from being perfect
now; though I have ploughed it up *three*
times, I would have ploughed it *seven*; but
there are other labourers in ANGEL-LAND, let
them take it up, I shall have more than enough
to do, to *stir* the ground, and lay it a little
even. *The*

The valley—The mine *below* the surface : the inner temple.

At the issuings of Reuben—At the division ; at the fundering of Reuben. The French writer, just quoted, has endeavoured to illustrate this—" Alcibiades au dialogue de Platon, intitulé LE BANQUET, lovant son precepteur Socrates, sans controverse prince des philosophes ; entre autres paroles, le dit estre semblable aux SILENES. SILENES estoient jadis petites boetes telles que voyons de present es boutiques des apothicaires, peintes *en dehors* de figures frivoles ; comme de harpies, satyres boves volans, & autres telles peintures : mais *au dedans* l'on reservoit les fines drogues, comme baume, ambre gris, amcmon, muso, civette, pierreries & autres choses precieuses"—While one of these Sileni is shut, you see nothing but the figures painted on the outside ; but draw it, take the lid *off* the ark, look within, and you see drugs of immense value, and pearls of great price.

At the issuings of Reuben were great delineations of the heart—Or mighty searchings of the heart, i. e. of the human heart ; but why ? let us *open* him, and we perhaps may *see*--Ra-u-ben : " Men--see--THE SON !" I fancy Reuben and Sisera are the same person under different characters ; observe, it is repeated twice.

*Why didst thou idle—*Thou Reuben idle? We shall see him again soon under a different character.

Stanza 10. *Why did the heap of witness—*Hebrews xii. 1.

*Pavillion on the pass of the descending stream—*That you might not hear *the whisper* of its current before *the time*.

*Why sojourned Dan in the field?—*For the same reason.

Over the fissures of his water pipes—“One DEEP calleth another because of the noise of the WATER PIPES: all thy WAVES and storms are gone over me.” In these words quoted, it is the spirit speaks.

Stanza 11. *Then fought THE KINGS of the Exchange—*The Exchange is the land of Canaan, the land that *floweth* with milk and honey, the inner temple, the books of Samuel and Kings.

*O oppressed one—*The oppressed one is the spirit compelled to dwell with MESECH; i. e. to continue unrevealed for a certain time.

*The waters of the kid—*On the waters of the BABE. This is sufficiently clear; a kid of goats is a son of the letter, viz. a spirit. We shall see this kid under another character soon, in the life of Samson.

*The breaking of the silver—*The silver was a piece of money among the Jews, of the value of an English ANGEL; it was divided by a cross

cross into four parts, called *breakings*. Rabbi Isaac ben Abraham.

They did not receive—No, it is to be hoped they will receive something better—This intimates the very great value of those books.

Out of heaven—Labourers are called in scripture *angels*; heaven therefore may *here* mean the seat of understanding, the brain—the steller streams did *RADIATE*; the minds eye is the light, or sun, or star of humanity. When the faculties of the soul are *exerted*, it may be said like the sun, *to radiate*. Apollo, or the sun, is the image of the soul; when a man is dull or moody, we say he is cloudy; he does not shine, he has no radiance, does not diamondize.

Stanza 12. *The reedy stream infolded them*—The reedy stream is the letter, whence they rose, and to which they returned. See Virgil in the 6th *Æneid*. *Æneis* in the shades is represented as having the future heroes of his race pass before him in review, and disappear.

That stream of antiquities—When we reflect how many ages the bible has been in the world, we see and *feel* the propriety of this name: of all books it has surely the best title to be called “the antient of days,” not to mention that this is a prophecy, it asserts itself that it is *antient*, and we know, by undoubted evidence, that it is so, and that it *would* be very antient *before* it were understood. There were formerly a great many

more books of it than there are now, but as their meaning was *discovered*, they were by some means withdrawn. Rev. ii. 13. "In those days wherein ANTIPAS was my faithful martyr, *who was slain*." Read that whole chapter carefully—"and the angels which kept not their first estate, but *left* their own habitation:" a strong man you know *keepeth* his house, but if a stronger than he comes."

Curse ye the vile one—I fear I am not right here, the word is Meroz. I shall reckon myself much obliged to any gentleman, who will well examine this piece, I am sure the world will *thank* him for his pains.

The angel of Jehovah—A Labourer, the Spear, Barac.

Shattered in pieces—i. e. The Silenus, shell or enclosure that concealed him, was shattered in pieces.

The MOTHER of the Fleet one looked out through a WINDOW, she exclaimed through the LATTICE—Cant. ch. 2.—The voice of my beloved! behold, he cometh leaping upon *the mountains*, skipping upon the HILLS: my beloved is like a roe, or a young hart: behold! he *standeth* BEHIND OUR WALL! he looketh *forth* at the WINDOWS, shewing *himself* through the LATTESS: my beloved *spake* and said unto me—"Rise up, my love! my fair-one come away:" for lo! the winter is past, the rain it is over and gone; the flowers appear

appear on the earth ; the time of the *singing* birds is come ; the voice of the turtle is heard in our land ; the fig-tree putteth forth her green figs ; the vines with the *tender* grape give a pleasing smell ! arise, my love, my fair-one come away ! O my DOVE, that art in the CLEFTS of the ROCK ; in the *secret* places of the STAIRS ; let me *see* thy countenance ; let me *hear* thy voice ! for *sweet* is *thy* voice, and thy *countenance* is *comely*. Take us the foxes, the little foxes that spoil the vines ; for *our* vines have *tender* GRAPES : my beloved is *mine*, and I am *his* : he feedeth among the LILLIES, until the DAY break, and the SHADOWS flee away : *turn*, my beloved ! and be thou like a roe or a young hart upon the mountains of Bet-her.

Stanza 16. *Yea, she returned answer to HERSELF*—This she often does.

A virgin of virgins—See Pope's Homer, book the first. Many a noble work has been drawn from the scriptures, although the writers of those works may have mistaken the *real* sense. Works of this kind are called spoils, spolia opima ; a sort of wrecks claimed by the lord of the manor as his right, but they may all be reclaimed by and by, for these spoils *are carefully laid up*.

So perish all thine ENEMIES—All the Sileni, shells, which by concealing the SPIRIT

are said to SIN against it; a sin this that will not be forgiven, neither in this world, neither in the world to come—The rest is very easy.

PARADISE REGAINED:

O R,

The LIFE, ACTS, and DEATH

O F

S A M S O N.

————— When ye hear of Wars—
That your Flight be not *in the Winter*—
By the Life of Pharoah ye are SPIES!

AND the children of Israel continued to *act wrong* in the eyes of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years. Now there was a certain *man* of Zargnah, of *the house* of the JUDGES, whose name was Manoach, and his wife

wife was *barren* and bare not; and there *appeared* an angel of Jehovah unto *the woman*, and said unto her—"Behold now—thou art
 " barren, and bearest not! but thou shalt
 " conceive and bare a son; now therefore
 " beware, I intreat thee, and drink no wine
 " nor strong drink, and eat not any unclean
 " thing; for lo! thou shalt conceive and bare
 " a son, and a razor shall not ascend upon
 " his head, for the child shall be a Nazirite
 " of Elohim from the womb, and he shall
 " begin to rescue Israel out of the hand of the
 " Philistines."—Then went the woman and
 spoke unto her husband, and said—"A man
 " of Elohim came unto me, and his counte-
 " nance *was* as the countenance of an angel
 " of Elohim, *terrible exceedingly!* therefore
 " I asked him not whence he was, neither
 " did he discover his name unto me: but he
 " said unto me—Behold, thou shalt conceive
 " and bare a son! and now, drink no wine
 " nor strong drink, neither eat thou any un-
 " clean thing, for a Nazirite of Elohim shall
 " be the child, from the womb to the day of
 " his death."—Then Manoach intreated Je-
 hovah, and said—"For my sake, O my Lord,
 " Let the man of Elohim, whom *thou* didst
 " send, come, I intreat thee, *again* unto *us*,
 " and teach *us* what we shall do unto the
 " child that shall be born."—And Elohim
 hearkened unto the voice of Manoach, and

the angel of Elohim *came again* unto the woman, and she was sitting in the FIELD, but Manoach her *husband* was *not with* her: then the woman hastened, and ran eagerly, and shewed her husband, and said unto him—Behold there hath appeared unto me the man, who *came unto me* on the Day I *mentioned*—And Manoach arose and went AFTER his wife, and came unto the man, and said unto him—Art thou the MAN that SPOKE unto the WOMAN? and he said—“yeş I.”—Then Manoach said—Now, may *thy words* be *verified*! what shall be the ordering of the child, and what shall be his conduct? and the angel of Jehovah said unto Manoach—“Of all that
 “ I said unto the woman, let her be obser-
 “ vant; of every thing that *issueth* from *the*
 “ *vine* of WINE, she may not eat, and wine
 “ and strong drink she may not drink, and
 “ any unclean thing she may not eat; all
 “ that I commanded her, let her observe.”
 Then Manoach said unto the angel of Jehovah—let us now detain thee, and we will make ready, *in thy presence*, A KID OF GOATS! but the angel of Jehovah said unto Manoach, —although thou detain me, I will not eat of *thy* bread, and if thou wilt offer an *ascending* sacrifice, unto Jehovah thou must offer it, for Manoach knew not, that THE ANGEL OF JEHOVAH HE—Then Manoach said unto the ANGEL of Jehovah, What is *thy name*, that
 when

when thy *words* are *veri-fied*, we may do the honour? Then said unto him the angel of Jehovah—Why thus earnestly askest thou for my name, when thou seest it is secret? Then took Manoach a kid of goats, and a *peace offering*, and caused it to ascend from the ROCK unto JEHOVAH! and the angel performed a miracle *when the sacrifice was offered*, and Manoach and his wife beheld it; for it came to pass, at the ascension of *the flame* from off the altar towards *heaven*, that *the angel* of JEHOVAH *ascended in the flame of the altar!* and Manoach and his wife *saw* this, and *fell upon their faces to the earth*; but the angel of Jehovah continued no longer apparent to Manoach and his wife; then knew Manoach that *the angel* of Jehovah *be!*

And Manoach said unto his wife—we shall assuredly die, because we have seen Elohim! but his wife said unto him—“if Jehovah had
 “meant to cause us to die, he would not
 “have received from our hands an ascending
 “sacrifice and a peace-offering, neither
 “would he have given us to see all these
 “things, nor, *as now*, have caused us to
 “*bear* such things as these.”—And the woman brought forth a son, and called his name SAMSON, and the child *grew*, and JEHOVAH blessed him, and *the spirit* of Jehovah began to move him *at times*, into the seat of judgment

ment between the LEPER, and between the FIRE of the CURSE.

And Samson descended into Timnath, and saw a woman in Timnath of the daughters of the Philistines, and he ascended, and revealed it to his father, and to his mother, and said—"A woman I have seen in Timnath, " of the daughters of the Philistines; now " therefore get her to me for wife."—Then said unto him his father and his mother—is there not among the *daughters of thy brethren*, or among all MY people, a WOMAN, that thou goest to take a wife from among the UNCIRCUMCISED Philistines? but Samson said unto his father—HER get for me, for she is *upright* in my eyes! Now his father and his mother *knew not*, that from JEHOVAH *this affection sprung*; because he was designing an attack upon the Philistines, for at *that time* the Philistines were *rulers* over Israel. Then descended Samson, and his father and his mother into Timnath, and advanced even to the VINE-YARDS of Timnath, and lo! a YOUNG LION of *the lion-esses* roaring *in his path*! but *the spirit* of Jehovah rushed *mightily* upon him, and he *rent* HIM as he would have rent a KID, and he had *not* any thing in *his band*, but he did not discover to his father and mother *what* he had done: and he *descended*, and *discoursed* with the woman, and she was as ISRAEL in the eyes of
SAMSON!

Samson!—And he returned, after certain days, to receive her; when he turned aside to see the carcase of the lion, and lo! a swarm of bees in the carcase of the lion, and honey! and he took it down into the hollow of his hand, and went on journeying and eating, and came to his father and to his mother, and gave unto them, and they did eat: but he did *not* discover to them, that out of the carcase of the lion he had taken the HONEY. Then descended his father unto the woman, and Samson made *there* a convivial entertainment with WINE for seven days, for so the YOUTHS of Israel were wont to do; and it came to pass that when the Philistines *saw* him, they brought thirty bride-men, and they associated with him—and Samson said unto them—“ I will now enigmatically propose to you an ENIGMA; if you can certainly declare it me within the seven days of *the feast*, and find it out, then will I give unto you thirty sheets, and thirty *exchanges* of *interior* vestments; but if you be unable to declare it to me, then you shall give me thirty sheets, and thirty exchanges of interior vestments. And they said unto him—enigmatize thine enigma, and let us hear it—Then he said unto them—“ Out of *the Eater* came forth meat, and out “ of *the Strong* there issued sweetness,”—and they were not able to unfold the enigma in *three days*: and it came to pass on the *seventh* day,

day, that they said unto the wife of Samson, *entice* thine husband, that he may declare unto us the enigma, lest we burn thee and thy father's house *with fire!* what, to repel, to force from us *our* possessions, have ye invited us hither? is it not so?

Then Samson's wife *wept over him*, and said—" *thou dost but hate me, and lovest me not*, an enigma hast thou shadowed to the children of *my people*, and to me thou hast not revealed it."—And he said unto her—lo! to my father and to my mother I have not discovered it, and to thee shall I reveal it? but she *wept over him* seven days, which were to them the festival: and thus it came to pass on the *seventh* day, that he revealed it to *her*, because she *pressed and bore hard* upon him, and she *discovered* the riddle to the children of *her people*: then the men of *the city* said unto *him* on the *seventh* day, *before the Solar Orb descended*—"What is *sweet* compared with *"boney?* and what *strong* in competition with *"the lion?"*—Then he said unto them—"Had ye not ploughed with my heifer, ye *"never* had found out my riddle!

Then the spirit of Jehovah rushed mightily upon him, and he descended to *Ash-kalon*, and smote *of them* thirty men, and took away their *coverings*, and gave exchanges of vestments to the explainers of the riddle: and his face was kindled, and he ascended to his father's

father's house; and Samson's wife was given
 to his friend, who was *his companion*. And
 it came to pass after *certain* days, in the days
 of *wheat harvest*, that Samson visited his wife
 with *a kid of goats*, and he said—I will go in
 unto my wife into the *inner* chamber; but
 her father would not permit him *to enter*—
 And her father said—"Assuredly I protested
 "that hating thou didst *bate* her, therefore I
 "gave her to *thy* companion; is not her *youn-*
ger sister *beautiful* compared with her? be
 she *now* your's *instead* of her."—Then said
 unto them Samson—*innocent* in an *instant*,
 compared with the Philistines, even though I
concur with them in evil!—and Samson went,
 and trapped three hundred foxes, and took
 fire-brands, and turned tail to tail, and placed
one fire-brand between *two* tails *in the middle*,
 and the fire fed, by means of the fire-brands;
 and he let them loose into *the standing crops*
 of the Philistines, and the fire fed on from
the shock to the standing corn—to the vine-
 yards—and to the olive-yards! Then said the
 Philistines, "*who hath done this?*" and men an-
 swered--"Samson, the son-in-law of *the Tim-*
nite, because he took away his wife, and gave
 her to *his* companion."—Then the Philistines
ascended, and burnt her and her father's house
 with *fire*! and Samson said unto them—
 Though ye have done as thus, yet will I be
 revenged of you, and *after*, *I will cease*: then
 he

he *smote* them *leg over thigh*, a prodigious slaughter; and descended and reposed on *the summit of the rock Knit-em*.

Then ascended the Philistines, and encamped in *Judab*, and arrayed themselves in *Lechi*.—Then said the men of Judah—"for what *end* are ye *come up* upon us?" and they answered—"to bind Samson are we come up, that we may do unto him as he has done unto us."—Then descended three thousand men out of Judah, unto the summit of *the rock Knit'em*, and said unto Samson—knowest thou not that the Philistines are *lording* it over us? and for what end hast thou done thus unto us? and he said to them—"as they have done unto me, I have done unto them."—Then they said unto him—"with an intent to bind thee have we descended, to deliver thee into the hands of the Philistines." And Samson said unto them—"Swear to me that ye will not fall upon me yourselves—and they affirmed unto him, saying, *no*; but we will assuredly *bind* thee, and will deliver thee into their hand, but assuredly *we* will not kill thee! Then they bound him with two *virgin* cords, and compelled him to *ascend* from *the rock*, and he came to *Lechi*, and the Philistines shouted in triumph *at his approach*: but *the spirit of Jehovah* rushed mightily upon him, and the cords that were upon his arms, became as flax that is consumed by fire, and his

his bands upon his *hands* were loosed ! and he found a virgin jaw-bone of *an ass*, and put forth his hand and seized it, and smote with it a thousand men !—Then sung Samson—

With the jaw-bone of an ass !

An ass upon asses !

With the jaw-bone of an ass !

Have I smitten a thousand men !

And it came to pass, when he had ceased speaking, that he darted *the jaw-bone* from his hand, and he called the place itself "*the darting of the jaw-bone*:" then he thirsted exceedingly, and cried unto *Jehovah*, and said—thou hast given into the hand of thy servant this *great* deliverance, and now shall I die for thirst, and fall into the hand of *the uncircumcised* ! Then Elohim burst open *a grinder* that was in *the jaw-bone*, and there issued out of it *waters* ; and he drank, and his spirit returned and he revived ! wherefore he called its name—*the Fountain of the Implorer*, which fountain is in the jaw-bone *to this very day* : and he judged Israel, in the days of the Philistines, twenty years. Then went Samson to Gaza, and saw there a woman, an harlot, and went in unto her : and *it was told the Gazites*, saying—Samson is come *hither* ; then they compassed him in, and lay in wait for him the *whole* night in the gate of *the city*, and closely consulted

consulted the whole night, saying—"till the
 "dawning of *Aurora!* and then we will *slay*
 "him:" and Samson lay till *the mid* of night,
 and then he arose at *the mid* of night, and
 laid hold of the doors of the *gate* of *the city*,
 and of the two door-posts, and took them a-
 way, together with *the bar*, and laid them
 upon his shoulders, and made them ascend to
the summit of a mountain, which looks upon
the faces of Hebron. And after this, it befel,
 that he loved a woman in the vale or torrent
 of *Sorek*, and her name was DELILAH: then
 ascended unto her the LORDS of the Philis-
 tines, and said unto her—"entice him, and
 "find out *wherein* his great strength lieth, and
 "with *what* we may contrive to bind him,
 "and to humble him, and we will give unto
 "you every man of us eleven hundred *pieces*
 "of silver."—Then said Delilah unto Samson
 —"Shew me, I pray thee, *wherein thy great*
 "*strength lieth*, and with *what* thou mayest
 "be bound to humble thee?" and Samson said
 unto her—"If I be bound with seven virgin
 "cords that were never *dry*, then shall I be
 "weak, and shall be as another Adam:" then
 the lords of the Philistines brought unto her
 seven virgin cords, that were never dry, and
 she bound him with them—And an Arab was
 centinelled with her in the inner chamber! then
 she said unto him—The Philistines upon thee
 Samson! and he burst in sunder the cords, as a
 thread

thread of tow is fundered when it *scinteth the fire*, and his strength was *not* known. Then Delilah said unto Samson—"lo! thou hast *trifled* with me, and told me *lies*; now reveal, I beg, to me, with *what* thou mayest be *bound*?" and he said unto her—"if *they* strongly bind me with virgin twists, such as have had no work done with them, *then* shall I be *weak*, and shall be as *another Adam*;" then took Delilah virgin *wreaths*, and bound *him with them*, and said unto him—the Philistines *upon thee* Samson; and a *way-layer* was centinelled in *the inner chamber*, and he burst them from his *arms* as a thread!

Then Delilah said unto Samson—"how long hast thou *played with me*, and told me *lies*? reveal to me with *what* thou mayest be *bound*!" And he said unto her—"if thou weavest *seven locks* of the *hair* of my head into *the warp*"—and she did so, and *fixed* them with a *pin*, and said unto him—the Philistines *upon thee* Samson—and he *awoke* out of his *sleep*, and carried off the pin, the shuttle, and the warp! Then she said unto him—"how canst thou say—I *love thee*? when thine *heart* is *not* with me? now three times hast thou toyed with me, and hast not revealed to me wherein thy great strength *lieth*" And it was so, that when she *distressed* him *sore* with her *intreaties* every day, and teased him, and reduced *his soul* to a state of *dying*,

H

that

that *then*, he discovered to her *all his heart*, and said unto her—"a razor hath not ascended on my head, for a Nazirite of Elahim have I been from the womb of my mother! but if I be shaven, then will withdraw from me my strength, and then shall I be weak, and then shall I be as *all other Adams*!—Now when Delilah saw that he had discovered to her *all his heart*, then she sent, and called for the lords of the Philistines—saying—"ascend this once, for he hath revealed unto me *all his heart*." Then ascended unto her the lords of the Philistines, and brought the silver in their hands, and she made him sleep upon her knees, and called unto the man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength had withdrawn from over him: and she said—the Philistines upon thee Samson—Then he awoke out of his sleep, and said—"I will go forth, as at other times, so at this time, and shake myself, for he knew not that Jehovah was departed from over him." Then the Philistines seized him and dug out his eyes, and compelled him to descend into Gaza, and bound him with fetters of copper, and he was seen grinding in the house of the bound ones! Howbeit the hair of his head began to grow again as that which was shaven.

And

And the lords of the Philistines assembled to offer a great *sacrifice* to Dagon their god, and to rejoice! and they sung—"Our Elohim hath given into our hands *the Samson* our enemy;" and when *the people* saw him, then they hymned *their* Elohim, for they said—"Our *sworn* one has delivered into our hand our enemy, and the desolator of our country, and him who hath made *numerous* our slain."—And it came to pass that, *when their hearts* were nearly attuned to the note of joy, they said, let us call for Samson, that he may laugh with us—

Then they called for Samson from the house of the bound ones, and *he laughed in their faces*, and they caused him to stand between *the pillars*; then Samson said unto *the lad* that held him by his hand—"let go my hand, and let me *feel* the pillars which have *the house* built over, and established upon them"—Now the house was full of men and women, and there were *there* all the lords of the Philistines, and upon *the roof* about three thousand *men* and *women*, looking down upon the pleasantry of Samson. Then Samson called upon Jehovah, and said—"O Lord Jehovah, remember me, I pray thee, and strengthen me I intreat thee, only this once, O Elohim, and I shall be avenged at one single vengeance upon the Philistines for my *two* eyes.

Then Samson inclined to the *two* pillars, on this side, and on that side, as he sat *between*, which have *the house* built over, and established *upon* them, and he leaned *hard* upon them, on the one with his right hand, and on the other with his left; then Samson said —“let my *body die*, together with the Philistines?” Then he leaned with might, and the house fell upon *the lords*, and upon all the people that were in it; then were *the dead* which he caused to *die* at his *death*, many above those which he caused to *die* in his *life-time*. Then *descended* his brethren, and *the whole house* of *his father*, and took him, and ascended, and buried him between *the Leper* and between *the Fire of the Curse*, in *the sepulchre of Consolation his Father*—and he judged Israel twenty years.

NOTES.

became sweet ! There is a passage in Shakespear's *Windsor*, that well explains what is meant *above*, by the word thieves. See *the plate*, Bell's edition.

Philistines—Flesh-Tim ! It is not easy to ascertain *the etymon* of this word. The seventy give Αλλ-ο-Φυλοι, foreigners, men of another race or nation ; “ sheep of another fold.” As the inner temple is said to be inhabited by *doves*, or spirits, so the *outer* temple, or *gate* of the *Gentiles*, by Philistines, men of *flesh*, sheep, goats, serpents, geese, ravens, Anakim, Goliahs ; et mille nominum alia, quæ nunc—Livy, b. 5. ch. 47. *These* are *images* painted on the *outside wall* or surface, that defy *the armies of the living God* ; “ they (the images) “ shall perish, but thou (the dove) *remainest*, “ they all shall wax old, as doth a garment “ (a veil) and as *a vesture*, shalt thou *fold* “ *them up*, and they shall be *changed*, but “ thou (the dove) art *the same*, and thy years “ shall *not* fail.”—They are *the leaves of the tree* ; the doves are *the fruit*. Again, a Philistine means the body of a man, *a dove, the soul*. Philistines are also afflictions, miseries, sons of Anakim, the issue of *ignorance* ; lastly, the *baser* passions, as pride, meanness, cruelty, oppression, violence—Two women (the body and soul) shall be grinding in *a field*, (the world) the one shall be taken, the other left

left!—two women (the spirit and the letter) shall be grinding in a field (the temple) the one shall be taken, the other left.

Forty years—Four thousand, and upwards; they were forty years in the wilderness. See below.

Zargnab—A leper, wasp, hornet, the leprosy, barrenness, vacuity, the city A-zotus, or without life. The structure, which when fired, is leprosy, mere ashes, a pillar of salt.

Manoach—Id quod *Noach*; rest, peace, comfort; one who consoles or alleviates, by taking off a burden from another: Gen v. 29. "he called his name Noach, saying—this son shall comfort us for our work, and for the labour of our hands, arising from the ground, which Jehovah cursed." But here Manoach and his wife mean—the former the outside, the latter the inside of the shell or building.

An angel of Jehovah—A messenger, one sent, the Samson. See below.

He said unto me, thou shalt conceive—She drops the—"behold thou art barren!" how natural this!

Of all that I said unto the woman, let her be observant—The woman, Manoach's wife, is the letter, if therefore she be pregnant, it must be with spirit; the vine is the human soul, the wine that issueth from it, is the understanding of a man exerted, Jer. v. 1. These

are assertions, which I will now prove, 1st. *Samson, the grand Spirit*, the same with *the Steed*, is said to be a Nazirite, elect, separate, and devoted to God *alone*. 2d. The word *Tama unclean*, is in scripture opposed to *Kadosh, secret*—Thus when we trust any one with an affair of consequence, it is not unusual to say—"let it be sacred," i. e. *secret*—the exterior of the scripture may be compared to a *wall*, the interior to a *paradise*, or garden of *Hesperides*, in which is *the golden fruit*; the understanding is *the Hercules* seizing *the apples*, *the Jason* stealing *the Fleece*, and the wall is *the serpent*

That arm'd with *scales*, and in a *dreadful fold*
Twines round *the tree*, and guards *the growing*
gold!

It is the Medusa's *head* engraven on *the Ægis*, in the hand of Pallas or *Wisdom*, which looked *people* into stone!

Although thou detain me, I will not eat of thy bread—No! what is *unleavened* bread good for? totally insipid! flesh without spirit, a body without a soul is dust and ashes! "although thou detain me"—"Cant you put me out of your thoughts for a *moment*? heed *thy work*, and *thy bread*, man, not me!" So our Lord—"if I go not away, *the comforter* will not come."

Unto

Unto Jehovah thou must offer it—Rev. xxii.
8, 9.

Manoach knew not that the angel of Jehovah be—It is much if he knows it now; this is an intimation that Manoach is *the letter, the outside* of the wall; his wife is *the under, or inside*, for he went *after* her. It may be necessary to *remind the reader*, that these characters sustain *different*, and often direct contrary parts, in the different scenes of the same drama: this is no more than what he ought to expect, and the change is often so *sudden*, that he had need have *all* his senses about him. These lines of *the poet* are applicable in more senses than one.

Let down a cloud, and in it
Catch, ere she *change*, this *Cynthia* of a minute!

The spirits are often spoken of as *women*, and represented under the idea of *ants*, on account of *their diligence*—“*Arise, thou sluggard! go to the ant, and be wise!*”—read Terence’s *Woman*, and suppose you see *Religion* in it, as that, as well as the *brothers*, and *Self-tormentor*, are things of consequence. I hope for the reader’s pardon, if I lay before him the argument of the *former*—“*Pamphilus deflowereth Glyceria (pasibula) falsely believed the sister of an harlot, a woman of Andros: She growing big, he pledgeth to her*
his

his honour, that she shall become his wife; his father, mean-time, had provided for him another, named Philumena, the daughter of Chremes, but when he discovered his prior *flame*, though frustrated in the reality of the match he intended, yet his father affects to carry himself as if he still intended it, in order to sound the inclinations of his son: the young man, by the advice of Davus his knave, is not against it, but when Chremes finds that his intended son-in-law has a little one by Glyceria, he flies off, and denies his consent, yet soon after he bestoweth this very Glyceria—found unexpectedly to be his own child—on Pan-philus, and gives his other daughter as a wife to Cherinus.” Note, Glyceria means good-nature, Pasibula wisdom, and Pamphilus humane—Philumena coy & Charinus, agreeable, are the same persons under different names.

Why askest thou for my name, when thou seest it is secret—Had I intended you should have known it, I should not have waited for your enquiry; you are idle.

Then took Manoach a kid of goats and a peace offering—Or a kid of goats, and a pause, cessation, repose; this is pretty clear.

From the rock—From the strait or fortress unto Jehovah—equally clear.

At the ascension of the flame—Flame means a cataract, shoot, or sheet of fire.

What

What if all
 Her stores were opened! and this *firmament*
 Of *Hell* should spout her *cataracts* of fire
Impendent horrors! MILTON.

After—Either *the place* or *instrument* for
sacrifice.

Ascended in the flame of the alter—*Ascended*
in the body of the kid: this is a description of
 the *Genesis* of the child, and his *quickenings*.

If Jehovah had meant we should die—I
 wish every one would *reason* as well as this
 lady does! assuredly she reasons *well*: what a
 noble foundation this, upon which to build
 the animating hope of a *happy hereafter*? and
 in consequence, all the virtues that can grace
 and dignify mankind? for who can be selfish,
 dirty or dishonest in any shape whatever, who
 considers himself as *an angel*? who can do
 violence, *darkly* injure, or *openly* attack another
 in his rights, whom he considers as *an angel*?
 must not *shame* in this case over-whelm him
 with confusion *for ever*? who can insult or
 speak evil of majesty, who knows that a king
 is the delegate of God? how can a king do
 wrong, who considers whose delegate he is?
 —As I seldom *preach*, I will set down here,
 for the benefit I mean of my *humbler* readers—
 a list of all the vices and virtues, that he or
 she may know what to follow and what to
 eschew—

Virtues.

Virtues.	* Of thinking as
1. Knowledge. 2. * Li-	well as acting, and
berality. 3. Justice.	this of persons as
Vices.	well as things.
* Ignorance. 2. Mean-	* Voluntary igno-
ness. 3. Violence.	rance.

Called his name Samson—Shemesh, the solar light, not the solar orb; 1st. The Messiah, the spirit, καὶ Ἐξοχῶν, or *word of God*, the light of the spiritual world. 2dly. The solar light, or if you will, the sun—the *image* of the *a-ther*—"which God causeth to rise on the evil and on the good, which bringeth forth the precious *fruits* of the *earth*, and from the *heat* whereof *nothing* is *hid*!" 3dly. Apollo, or the human soul, v. *Œdipus* by Sophocles or Lee, "three suns at once in Thebes!" 4thly. *The sun*—"look not upon me because I am *black*! because *the sun* hath looked upon me."

The child grew, and Jehovah blessed him—Luke i. 80.

Between the Leper and between the Fire of the Curse—The leper is the barren womb, the inoracular Delphus, the Trojan steed empty of her heroes, a temple without inhabitants.

The Fire of the Curse—The paintings on the wall, the daubings of untempered mortar; but when *the Samson* was moved into the seat
of

of judgment, with his myriads of attending saints, the case was altered—Should any one think that my language, or *the dress* of my *thoughts* is negligent, let him consider it is sentiment, not periods, spirit, not flesh, that I study to present him with. Suppose one taking diamonds from a mine, or pearls from an oyster bed, and giving them to another, ought that other to complain that his pockets are filled with diamonds, because forsooth the jewels are *unpolished*? I trow not.

Began to move him at times—To do by degrees what he *effectually* did at length, viz. to break down the walls of the house of *Dagon*—the court of the Gentiles—and work his own deliverance, and that of his associates. These walls have also another meaning, which may be gathered from these words of Milton—

From *the mercy-seat* above
Prevenient grace descending had remov'd
The stony from their hearts—

Timnath—The middle temple: the court or gate of the Gentiles: the shades.

The Philistines—Those who are supposed to inhabit the gate of the Gentiles.

Is there not, among the daughters of thy brethren a woman?—Yes, thousands: it was one of *these* he sought for: and to *this* end, under the Idea of an elder sister, he *previously*
weds

weds *The Letter* ; and then (under the notion of her younger sister,) he weds *the spirit*, now who sees not, that these two are, under different views, like the body and soul, *one and the same woman*—It may be enquired whether a connection of this kind, formed below, be continued in the world to come?—with some slight difference in the connection, I believe it is for ever ; as much, indeed, seems to be here intimated—souls make acquaintance only, below : it is above their union is perfected—“ this idea may be very agreeable to some : but do you think every body will be equally pleased with it ? ”—this is no difficulty, Madam ! all petty differences are there adjusted ; as, in consequence of this idea, they ought to be here : this extends also to children, and to every connection formed upon the principles of *Equity and Honour* ; they are continued and perfected above ; in this sentiment, nature and common sense unite their suffrages with mine : “ you will excuse me, I know, Sir, but I cannot help smiling, I assure you ” !—well smile then, fair one ; but your good nature will tell me why ? “ you spoke just now of “ men and women, as *Angels* : I have lately “ met with a passage, in Mr. Grey’s letters, “ that carries on the idea, to a point of humour : “ pray what think you of Les lettres du “ Seraphim, R, a Madame-la Cherubinesse de “ Q ? ” very good, Madam ! I fancy you have

a mind to make me smile too : whatever you may think, I once was *lively* myself ; and hope, at one time or other to be so again : but you Ladies *excell here* : and if *what* a certain writer has pretended to *foresee*, should ever happen ;* we seraphim shall never be able to keep pace with you : all that I can say to it is, that I hope *then*, you will learn to be *merciful* ! do you read *Racine* in *English*, Madam ?— “ I understand *French*, Sir.

Uncircumcised—This word has as many different meanings, as there are persons or things to which it is applied : in its general Idea, it means *veiled* ; as a soul *covered with the mists* of ignorance : a heart *crusted* with vice, or *inclosed in it's own fat* : as real vice is the mere *consequence* of ignorance ; so ignorance and vice are in the scriptures *reciprocal terms*.—It is on all hands allowed that the rite of circumcision is very ancient : some authors, among whom are men of note, insist upon its being of *Rites*, the *most* antient in the world : but not contented with this, they go farther, and assert that the *Ægyptians* and other nations of *the East* had this ceremony among them *in common* with *the Jews* ; as they had also their *ablutions* or washings *consequent* upon circumcision, and answering in

* That ladies will learn the Hebrew language, and read the Bible for themselves ; it is certainly the easiest language extant, for one third of it, at least, is English.

in *Mystic* meaning to the christian baptism, concerning this *latter* assertion, so much has been said, and the argument *per Contra* so well supported by *abler* writers; that I presume I may be spared the trouble of saying a great deal about it—I crave your pardon for a moment, Madam: A lady *condescends* to speak with me—A lady? pray Sir, my curiosity!—shall be satisfied: no less a lady than a dutchess, I assure you Madam—upon *my Word*, Sir you keep good company: I wish heartily—tell me what?—I could any way be—near, Madam? O that you may; provided only, you understand me lady?—perfectly well Sir, you may depend upon me: I have no tongue:—nor we any secrets, Madam, upon my *Honour*: but hilt! her grace is coming, before I can have time to wait upon her: get you to the parlour window, and TAKE THE BLIND DOWN: I am much fearful! wherefore frowns she so?

D. Sir!

A. Madam, your grace's pleasure.

D. What is the meaning of this, Sir?

A. I hope, Madam, your grace is not angry: if your ladyship did but know.—

D. Sir!

A. How many *sheets*.

D. What?

A. How many *reams*, Madam.

Grant

D. Grant me patience ! by the life of THE DUKE, Sir !

A. I have been obliged to throw aside !

D. Not if you had consulted my entertainment : but why ? how comes it ?

A. I cant justly say : it comes, I believe ; it, it, it, it comes, I fancy of *Accommodo*, Madam.

D. Of *fear* and *trembling* you mean, Sir : I should be glad to know what you are afraid of ? is it of the loss of your I. V ? (see Swifts letters.)

A. Dear me, Madam : I hope your ladyship will please to consider.

D. Consider what, man ?

A. That God's grace, and the little affair you wot of, is all I have to

D. San-- :

A. Madam !

D. Do you see this STARLING ?

A. I have my hand upon his cage, Madam : sweet dear BIRD ! how it flutters ! what may your grace think is the matter with him ?

D. HE CANT GET OUT.

A. Poor bird !

D. And his master is *dead* ?

A. Alas poor Y——c !

D. That STARLING shall be yours Sir !

A. Mine, Madam !

D. Provided only, you will give the young lady at the parlour window one little specimen of THE PYTHAGORIC SYMBOLS,

A. One, Madam! I would give her seven for that STARLING: but there is a small something, if your grace would be pleased to.

D. What scruples *now*, Sir?

A. No, Madam, that's not it: A STARLING removes all scruples; I only fear I shall never deserve him:

D. Right, I would have you *fear*, TRUE MODESTY IS GENUINE VIRTUE: I must leave you now.

A. Madam! your graces most grateful humble servant!

D. Sir, yours: adieu!

Well, lady, you have seen her; what is your opinion of her ladyship?—I am perfectly astonished, and know not what to say! if Homer had ever seen *her Grace*; he had never made three Goddesses of *Beauty*, *Dignity*, and *Sense*: assuredly they had been but one! pray, Sir, what *Title* does she bear?—her name is—... “Excellent woman! with what a grace did she confer *the Starling*”!—pat to the purpose, upon my honour! can you *cypber* lady?—I know some little about it, Sir.—do you understand *Subtraction*? “yes.” What *result* have you from the subtraction of *cypbers*?—nothing, Sir! nothing, Madam! think again—the multiplicand of a *Unit*,
Sir:

Sir : multiply one into one, it produces, you know"—*nothing* : very right, lady : and pray what remains ? *one*, Sir.—If I add a *Unit*, can you *then* multiply ? O yes, Sir, *then* I can——well now then lady ?—well now then, Sir, twice one is two ; twice two is four, twice four is eight : twice eight is—hold, stop : for mercy's sake, Madam, I am sufficiently convinced of your ability this way—you can *subtract* too ? “ as easy as multiply.” pray, who was your teacher, Madam ?—“ I had two, Sir.—their names, if you please lady ?—“ Addition and Division, Sir :”—Good, very good, Madam : with the aid of these *four*, lady ; we may work *the Golden Rule*, which is a grand *Arcanam* of *Al Geber* : the basis of *the Pythagoric Symbols* ; a specimen of which, if you are perfectly at leisure, I shall lay before you in——THE BE-AN.

.

She is upright in my eyes—Yasra, Isra, just, holy.

At that time the Philistines were rulers over Israel—i. e. The spirits were all nuns, friars, eremites, veiled and hooded, and dwelling in the wilderness, as a human soul does in the body, or as a body does in the tomb.

See in her *cell*, sad Eloisa spread,
 Propt on some *tomb*, a neighbour of *the dead*:
 “ In each *low* wind, methinks a *spirit** calls !
 “ And more than *echoes* talk along *the walls* !

*Lo! a young lion of the lyonesses roaring in
 his path—The enigma, a curiosity.*

*He had not any thing in his hand—*This hints that he did not *rend him* with his *hand*, it also hints that—“ the veil is rent” (Pharec. p. 284) and is an encouragement to inspect *the ark*—“ which things *the angels* desire to *look into*”—This gives us a very high idea of Samson, and surely none but the real Samson, the true Orpheus, the genuine David could have done this ! the sweet Psalmist is he

Whose heavenly voice, and *melting lyre*
 Alone can wake *the dead* !

*A swarm of bees in the carcase of the lion, and
 honey—*The bees are students, the carcase the shell, and the honey is the *extracted spirit*—A bee is a little insect, common in England, and some other countries, which lighting *successively* on every *fragrant blossom*, and thence extracting *sweets*, conveys them to its *bive* (the brain) where with surpassing industry and skill, it converts them into *honey*, and stores that honey up in *certain cells* against it be call-
 ed

* An Angel.

ed for—"Give an account of *the talents*, thou mayest be *no longer steward*"—"Where *the bee* sucks, there lurk I"—Ariel in the Tempest.—In truth, I am sorry to say it, but some people *slight pearls*, as if they were *acorns*; they would not do so, if they knew their value; "but now"—

He went on, journeying and eating—As every student ought to do, i.e. from Genesis to Revelations.

So the youths of Israel were wont to do—The chosen, the elect of Israel—The spirits, whether represented as *men* or *women*, are always considered as doing *something*, unless *asleep*: either as playing on *the harp*, singing, spinning, weaving, embroidering, warring, feasting, &c.—and so also is *the letter* (Prov. xxxi: 10) which is Homer's Penelope, the wife of Ulysses (the scripture Samson) celebrated as a mirror of maternal tenderness, of conjugal chastity and spousal love!—Some-one, I think, has gone so far as to suppose *the Iliad and Odyssey*, to have been the works of Solomon; I shall go something farther, in due time, and attempt to prove they were.

Within the seven days of the feast—A day is with the Lord as a thousand years.

Then will I give unto you thirty sheets, and thirty exchanges of interior vestments—Three colours of *the IRIS* offer to the view—1st. The literal story, sheets and shifts! true hu-

mour at a marriage feast. 2dly. The words considered as spoken to *the spirits*; this I pass as contained virtually in the 3d.—A riddle is here proposed to *mankind*! if they can unfold it, the consequence is—a new outward and inward cloathing, a new *angelic knowledge*, and subsequent *purity of heart*, which will not only adorn the inward man, but beam outward! will throw a dignity over the whole person, a shine and excellence upon every feature! Shakespear, in the Jew of Venice—

A gentle scroll, fair lady, by your leave,
I come, by note, to give and to receive.

See *the Ardelio* of Phœdrus, as a contrast—
“Noting the stupid court and needless assiduity of *the Knave*, *the Majesty of Cæsar* smiled! and —“harkee! a word if you please! I do not part with *a slap o’ the face* at a rate *so easy*” — it was not by *laying the dust*, that Ariel became a gentleman: Simple cuts a woeful figure in Caius’s closet; what I pray you should an *honest* man do *there*? The world was in the right, when it pronounced Yoric an odd man; he was a very odd man, but, or I much mistake, he was a very good *angel*! —“There
“are, says an old Chinese philosopher, and
“ever have been, in every quarter of *the globe*,
“certain who seem to be *mortals*, and whom
“one only *thinks* one sees; these, continues
“he,

“ he, use *the earth* as a *pedestal*, upon which
 “ they stand to survey *the universe*, and when
 “ at leisure, they contemplate the thing it-
 “ self, converse with *its inhabitants*, and en-
 “ deavour to do them good.”—Whimsical as
 this notion may appear, I sometimes think
 there is something in it. I consider Lucre-
 tius, Aristotle, Pythagoras, Archimedes, our
 Pope, and the French Voltaire, with many
 others, in this view. The *first* was certainly
 a *Fox*, who under the ugly dress of Atheism,
 concealed the most refined religion. I know
 not whether any one has observed this before
 me, but I think, with a little attention, it is
 very easy to see: and that *Dunciad* makes me
 laugh, when I consider by how very few it
 has been understood, and how widely its au-
 thor’s *aim* has been mistaken—“ at this rate
 one had need take care what one *say*”—ay,
 and what one *do* too, if there be any *reality*
 in the above notion, and no less a man than
 Milton favours it.

“ Millions of spirits *walk* the earth *unseen*.”

“ *Alienis ridere malis*,” i.e. they laugh *in-wardly* with cheeks every one do not see. I
 will try to instance this—Rabalais, whom
 Boileau used to call Reason in masquerade,
 was one of La Fontaine’s favourite authors;
 every one must have heard of a strange flight

of this *Parnassian butterfly*, on *this* occasion, uttered in the presence of Mr. De Valincour, of Boileau's brother, the doctor, Racine, and some other gentlemen, at Boileau's, the poet's house. "They were disputing warmly upon "*St. Austin*, during which La Fontaine listened with that *air* of *stupidity* usually seen in his countenance; at last, waking, as from a deep sleep, he asked the doctor, with *the gravest* tone, if he *really* thought St. Austin had more wit than Rabalais!—"The doctor, after surveying the poet from head to toe, made no other reply than this—"Hark-ee, Mr. De La Fontaine, you have put on *one* of your stockings *wrong* side outwards, which happened to be the case."—Query, which of *these* two was *the* *laugher*?—Now we are speaking of *witty books*, you may, if you please, take my opinion along with you; the wittiest *book* then, in my opinion, is *Lily's Grammar*, and the wittiest *reader* is he who lets a man *tell his tale his own way*. But more of this when I come to treat of the doctrine of *Echoes*, in the Pythagoric symbols.

But if not then you shall give me—viz. your rags, and I will give you new apparel. This alludes also to *the resurrection*, "when he shall *change* our vile bodies;" and is nearly the same thing with the former; I say *nearly*, for it is certainly

certainly *not the same*, though perhaps it ends in it.

Enigmatize thine enigma—Darken and shadow it as much as you please, and lay it before us: a bold challenge this!—hither refer Cant. ii. 17. until *the shadows* flee away.

Not able in three days—Three thousand years and upwards; but on the seventh.

Entice thine husband, that he may tell us—Ay, this was doing something.

Lest we burn thee and thy father's house—Both evidently one and the same, viz. *the shell*.

With fire—With the intellectual *flame* of an exerted understanding: to exert the understanding, is to *fit it* on its feet; “he went up on his feet”—Thus our sun stands upon *the sea and land*!—And thus

The poet's eye in a fine frenzy *rolling*
Glances from earth to heaven—

This is called by *the ADEPTI*, *communication*; her father means the living God; the Philistines who address her are the spirits; i. e. students or angels, which I shall shew by and by are in fact *the same beings*, the *one* being only *types* of the *other*. It is necessary, however, at present, to keep up the distinction.

Then

Then Samson's wife wept over him—Touching spectacle! pathetic scene! In these few words are every colour of the Bow.

Thou dost but hate me, and lovest me not—Behold the ineffable love of God!

Lightning and Thunder heaven's *artillery*,
As harbingers, before th' Almighty fly:
These but *proclaim his stile*, and *disappear*,
The still soft sound *succeeds*, and God is *there!*

Methinks I already see the time, when *tumults* and when *wars* shall *cease!* when *new temples* will be reared! when, having learned their *proper use*

The huge loud *cannon* to the *skies* shall peal
Berecu Yab-vab.

Pray Sir?—Madam! “Can you turn a spear into a pruning-hook?” It is already done, lady.

An enigma hast thou shadowed to the children of my people—i. e. To mankind; it is the letter speaks.

*And to me thou hast not revealed it—*This intimates that *the spirit* is not yet with *the Letter*, that the riddle is more extensive than it appears to be, and that the grand solution is not to be found in the history of Samson, but else-where; or at least that the students
had

had not yet found it, by consulting the Bible.

Because she pressed and bore hard upon him—
Luke xviii. 2. The unjust judge.

*Before the solar orb descended—*If this means, as it appears to me to mean, *God himself*, what a grand and awful image is here exhibited to the view ! It is the *seventh* day, “ six days shalt thou labour, but the seventh is the Lord thy God’s.”—O Lord, what is man, that thou *hast* been *thus* mindful of *him*, who has been so disregardful of himself !

What is sweet compared with honey ? and what is strong in competition with the lion ?— This is *the real* enigma, the *other* is only *the shell* : sweeter than honey ? the *interior* of the scriptures, or *true law* of God ! “ Sweeter also than honey.”—Stronger than the lion ?—The head of *an angel*.—The lion is *the enigma*, the *whole exterior*, or *shell* ; the honey is the *marrow* shut up *within* the bone.—Ezekiel xxxvii. 3. Can THESE BONES live !—Yes, and speak too, as sure as a letter conveys the ideas of him who writes, to him who reads it.—“ Do you understand *the book* ?” and—“ have it you about you,” are two very different questions, and relate to two things, as variant from each other as body and soul.

Who that ingenious art did first descry
Of painting words, and speaking to the eye ?
Who, by the various shapes of figures wrought,
Gave colour ? gave a BODY to a THOUGHT ?

It

It would be a very pleasant mistake in a good lady, who should take *the viol* to be the *cordial* it *contains*, or the shell of a wall-nut, to be the nut ; but to *go on*—It was Plato's opinion, that the most philosophic animal in the world, is a dog with a bone in his mouth—“ Vistes vous oncques chien *rencontrant* quelque *os medullaire* ? si l'avez vû, vous avez pû noter de quelle dévotion il le guette : de quel soin il le garde : de quelle ferveur il le tient : de quelle prudence il l'entame : de quelle affection il le *brise* ; et de quelle diligence il le *succe* : qui l'induit à cela ? quel est l'espoir de son estude ? quel bien prétend-il ? non plus qu'un peu de mouëlle. Vrai est que *ce peu*, plus est délicieux que le beaucoup de toutes autres viandes : pour ce que la mouëlle est aliment *elabouré à perfection de nature*, comme dit Galen, 3 facul. nat. & 11 de usu part.—Pythagoras could go into *Ægypt* without stirring out of his closet, and when Cicero quarrels with Epicurus, it is only *one fox barking at another* ; they are the *little* foxes that spoil the vines, as when Butler sung.

Thus Hebrew roots are ever found
To flourish most in barren ground.

The world gave ample credit to the assertion, and kept those *barren roots* at a proper distance ; thus Cowley gave Persius an ill name,
and

and thus a stick with an old hat on, frightens birds from a corn-field; this latter *distancer* was first invented by Diogenes, when the Greeks and Romans noting the very great utility of it, enrolled it in the number of their gods.

Ash-kalon—What means this? the fire of chaff, Mr. chaff-thresher. See D. Q. per Smollet, or Monthly Review, vol. 13, p. 198. The reader must not find fault with the negligee air of some of my quotations; for want of books, I am often obliged to quote by memory.

And give EXCHANGES—Heb. lex. p. 85. CHALIPH 4. the vests *given* were not *those* taken away; but those that *remained*.

His face was kindled—Not with anger but *delight*.

He ascended to his fathers house—He was in THE DESERTS, untill the day of his *shewing* unto Isreal; i. e. in the temple concealed and shut up: he was *married*; but in a more sublime sense, his father's *house* means *heaven*.

But Samson's wife (the bible) was given to his friend (a student) who was his companion—Why? that he might find *his friend*; the man whom *his soul* fought for: this speaks very plain.

To his Friend—Heb. ROGNAH: RAGNAH: RAYGNAH: i. e. a shepherd, student, friend,—“but it was even *thou* my companion,
and

and mine own familiar *friend*! we took *sweet* council *together*, and *walked* in THE HOUSE OF GOD, as friends"—“CHASE-MAN THE COPPER-SMITH did me *much* evil: the Lord reward him *according* to his *works*.”—this is *pleasantry*—the shell is called COPPER (they bound him with fetters of copper) and he who *hammers* it, is called a COPPER-SMITH: the Israelites worshipping the *brazen* serpent, it was broken in pieces: see Gen. iv. 22.—pray who taught you *all* this Sir? the answer is very easy, Madam—“then I suppose I can give it?”—I have no sort of doubt upon me, but you can—“tell me then, Sir, *honestly*: was it not LOVE?—there is no other teacher lady: sure Sir! no other? no other, Madam: “God his love; and he who loveth not, knoweth not God, for God is Love.”

In the Days of wheat-harvest—In the first week of August.

He visited his wife with a kid of goats—He had nothing in his hand: a kid of goats is an exerted ray: pray put the glass to me, Madam.

But her father would not permit—No not now.

Assuredly I protested that bating, thou didst bate her—Is there not a possibility her father might be mistaken? he seems convinced at length that he was: see an over-ruling providence

vidence directing, thro' the darkness and shades of death, to an happy issue !

Is not her younger sister (the spirit) beautiful compared with her (the letter ?)—What think you lady ? but these two sisters are one and the same woman, and differ only as an egg in the hand differs from an egg in the bason !—“ off, off ye lendings :” King Lear.

Trapped 300 foxes—As this is an accurate description of the method of interpreting the Hebrew bible ; the student will do well to consider it.

Then the Philistines ascended and burnt—Then, i. e. after Samson had shewn them *how* ; the Philistines *here* mean students :

Knit-em—Their BIRD : gnit, knit, or it, means a pen, a bird, a wild beast that impetuously *rushes* on its prey : the same, I believe as the Arab, the razor, &c. see below.

And compelled him to ascend—The reader will remark a great deal of *ascending and descending* in this history : it is all very right ; and I would have him use a little sagacity in tracing the reason ; a very little will do.

From the rock Knit-em to Lechi—i. e. from THE BIRD to the JAW-BONE : a much better and more accurate idea of anatomy may be drawn from a *careful* perusal of the *original* scriptures, than from all the books that were ever wrote on that subject.

And

And smote with it a Thousand men—

GREAT IN THE STRENGTH OF GOD, saint
Michael hurls

The seed of SERPENTS to the *nether* worlds :
Hurld headlong, flaming from the Ætherial
heights,

On envy's spawn, hell shuts her iron gates :
While Michael, glories in his maker's eyes,
Speeds CHERUB-WINGED, and gilds the *up-*
per skies!

With the jaw-bone of an ass! an ass upon asses! &c.—Heb. ba lechi ha chomor, chomor chomortim : ba lechi ha chomor hic-citi alaph aish!—As this passage is remarkable, and differs so widely from our translation, I thought it but just to the reader and myself to quote the original ; an ass upon asses, in our bible, *heaps upon heaps*, which certainly is *not* the English of the Hebrew ; Samson is *merry*, and I think with justice.

Which fountain is in the jaw-bone to this very day—To this very moment, Madam ; I have seen it myself : and here permit me to observe, that while I write this comment for the benefit of the world in general, I have a particular view to the instruction of the ladies : sermons have been lately composed for their use, pray why not a commentary?—*Then he thirsted*—Whoever obtains a little know-

knowledge of the scripture, I will answer for it, will thirst for *more*.

Gaza—Id quod *Shegnir*; a strong hold, a place fortified, the city of goats, a desert.

A woman an harlot—Heb. *Ashah zonah*—A woman zoned; to express an harlot, we say *unzoned*.

Scarce could the goddess from her *nymph* be known,
But by the *crescent*, and the *golden zone*.

Mais perperam; zoned is the undoubted word for an harlot, receive it therefore, meo periculo, upon my assertion; but query, upon a nearer view, is not this harlot a virgin! compare the above couplet with this remark: note, the crescent and girdle are pythagoric symbols.

Till the dawning of aurora, and then we will slay him—What a deep arrangement of clouds sustaining clouds, is encamped against the solar beams! their *flanks* extend to the northern and southern points of the *thronged* hemisphere! while their black *front* nearly reach the portals of the east, and leave but room for the fair morn to *issue* forth, and shew the apparent disproportion of its diminutive beams through the *tufted* summits of the hills! who that had not seen their success, would ever imagine that these faintly advancing *beams*,

K

were

were manifestations of *the king of day*? or that this seemingly incompetent *force* should gain a compleat victory over *the body* of darkness, expel those *densities* from *the field* of heaven, and display its glorious *banner* over a *rejoicing* world!—This is a *new* colour. Canticles ii. 4. “his banner over me was love.”

Sorek—Or Shriek! the vale of mourning and lamentation; Hades, the shades.

Delilah—Black, midnight, the shell: Samson is represented as descending into a vale to seek his beloved. Thus David descended into Accaron to seek his Michol, and Orpheus into Acheron for his Euridice—

Te, dulcis Conjux, te solo in littore secum,
Te, veniente die, te, decedente, canebat.

Thee, lovely wife, *thee* on the *sea-beat* shoar,
Thee, warbling to *himself*, at rise of morn,
And at recess of day, he *plaintive* sung!

If thou weavest seven locks of the hair of my head into the warp—The locks of Samson's head are *whatever* may be termed *rays*; a ray of light, a ray of the mind, a ray, stream or *jet* of water from a fountain—

In the *first* sea bright Phœbus *slow ascends*
From Thetis' grot, and to the *zenith* bends:
Forth from his torch the sportive water flies,
Bursts forth in RAYS, and in a vapour dies.

She

She called unto the man—The Arab, the razor, the lad that held him by the hand, humanity, the camel-bird, Job. xxxix. 13, 14, 15, &c.

Lo! when her sudden enemy she sees,
Uprising like A TOWER—away she flees!
In clouds of whirling sands to fav'ring gales,
She spreads *the volumes* of her plummy sails;
With native spurs she stimulates her speed,
And mocks aloof the hunter and his steed.

The lords of the Philistines—Sereni fleshtim,
which is almost English.

And brought the silver in their hands—This
I understand.

She made him sleep upon her knees—Here, I
confess, I am conquered.

Bound him with fetters of copper—Ba: Ne-
chushtim: Nachash also signifies a serpent:
ha Nachash Gnarum: the wily, subtle or pru-
dent serpent, Gen. iii. 1. Joseph was cast into
prison, and bound with fetters of iron;
“they entered even into his soul.”

Grinding in the house of the bound ones—I
pass this, as clear.

The hair of his head began to grow again—
The Lord again returned to him—“I have
sworn once, by my holiness, that I will not
fail David.”

Dagon—Dagah is a fish, and Dagon means corn, as it stands in the field, and covers the ground; so that Dagon is a god of the corn-field, and of the sea; he has the same titles given him with God himself, as is evident at first sight. Whoever reads the scriptures, will find that Elohim, Eloah, and even Jehovah, are not names peculiar to God; if the Almighty has any name in scripture peculiar to himself, it is that of *Most Higbest*.—We see here a deity named Dagon, god of the sea and corn-fields; he is called Elohim, has worshippers and a *temple*, and Samson, a type of the Saviour of the world, is *within* it; the Philistines call him their enemy, yet send for him to partake in their festivity!—they dug out his eyes, they put him *in prison*, they made him grind like a slave; yet upon his entrance into the temple of *their god*, he *laughs* in *their faces*! Now whether we take this story in a literal or figurative sense, I fear it will not be easy to solve these difficulties. We know, or we may know, if we will *look*, that the scripture is called A MAN; it is also called A WORLD, or terraqueous globe, the picture of this we live in; its surface is considered as a sea and a corn-field, it is inhabited *without* by Philistines, i. e. Scribes and Pharisees, *within* by spirits, imparting life to those who seek them; “the spirit giveth life.”—As the scriptures are the glorious work of
God

God, a feast of *good things* prepared for those who examine them ; so we are commanded, under the severest penalties, to seek, that we may find them ; their soul or spirit, our Lord considers as *himself* ;—" I was sick, naked and in prison, and ye would not *visit* me."— And again, " they stand staring and looking upon me" When I consider how few read the scriptures at all, even through the medium of a translation ! how very few indeed qualify themselves to read them in *the originals* ! and even of those few, how very few read them with a free, impartial, and *unbigoted* spirit, I confess I am not in the least surprized to find they are so little understood, even to this day. The Masons, the Gregorians, and some particular persons, I believe, do understand them, and if they do, how must they *laugh* at a stupid, illiterate, selfish METHODIST, who without a knowledge even of English, much less of Greek and Hebrew, pretends to explain *sacred* things, and has the impudence to prate of his BELIEF ; I believe, says he, *this*, and I believe *that* ; but COMMON SENSE says, he believes in nothing but *himself*, and that his only care is to fill his pockets.—Prudent and thinking men have often wondered at the vast variety of SECTS in the *same* religion ; this never rose from people's being *religious*, but from their *fancying* themselves to be so.—Those whose stations in life afford

them leisure for *mental agriculture*, should *qualify* themselves, or give up all pretence to it; of *the poor* this is not required, they serve God by their humility, industry and chearfulness; in this class I rank the inferior and honest *trader*, who well deserves our care, and will not be ungrateful to those who out of an honest and a good heart, are careful to give him sound instruction, and physic that may heal his soul; such a man is AN ANGEL, beloved by men, and dear in the eyes of God; to *him* the *second* EXTINGUISHER will never reach! a Clark, a Secker, a Tillotson! can *they* ever die? they are with God, and their works *are with* them.—But to return: I have mentioned the difficulty of farther elucidating this history; I will however attempt it: if right, I am happy, if wrong, it is not for want of HONESTY, but *understanding*. The scripture consists of a letter and a spirit; the spirit is sometimes considered as *one*, at others as *many*, even thousands of spirits; so the shell or letter is sometimes considered as *many*, at others as *one*. Our Lord considers the *interior* sense of the scriptures as *himself*, as himself in *prison*; “for as much as ye did it unto THESE, ye did it unto *me*: the shell is also considered as a temple, consisting of many courts, mansions and departments—1 Kings vi. 7.—The constituent parts of this building are termed Philistines, the whole shell is considered under the
 the

the title of some heathen deity, as Dagon, Moloch, &c. of itself it is a shell or body, but when Samson is *within* it, it is a body *animated*; but we will suppose this temple of Dagon to be only a *part* of the *whole* temple, a kind of outer court, porch or vestibulum, which, when pulled down, gives us an opportunity of seeing another and a fairer building, in which we shall find another spirit, viz. the younger sister, or Samson's *real* wife, more lovely than the light, and dearer to *the Lord of Life* than life itself, for all this has a double aspect, and is as true of this world we live in, as it is of the scriptural world; in this latter view, *an honest heart*, the spirit of a gentleman is Samson's wife; salt that has some *savour* in it, if it has *not*, it is fit only for the dunghill. It is proper to observe, that though the shell or letter is, in one view, like the body of a man, considered in a *mean* light, yet in another it is, and with the strictest truth and justice, considered as "a good and *faithful* servant," and when destroyed by *fire*, has its resurrection, as well as the human body. The grand query is—who can kill *the killer*? In answer to this, I sincerely believe, that none but its divine author can do it *perfectly*; however it is our duty to try for it, and whoever comes the nearest, will outshine the rest, and be the most happy, and what is more, the best man. What is

very extraordinary, he who destroys this temple, *builds* by *destroying* it, and it is so pregnant with spirit or meaning, that fire it as often as you please, it will for ever find you work ; you have only to begin *again*. This is one solid proof of its divine origin, all heaven and earth bears witness to it, the meanest of things, as well as the greatest, every book that ever was written, that has common sense in it, from Virgil down to the Arabian Nights, and the little tale of Cinderella ! they are all *witnesses* ? are all to be considered as the gift of God ! all the misery in the world, physical or moral, arises from an ignorance of this, and we perish and are unhappy because we will not *read*. We slight wisdom which is from God, and we pride ourselves in our purses, and bite and devour one-another, for that which perisheth ; “these things ought not to be”—See the parable of “the loaves and fishes.” I shall conclude this tedious note with a few lines from Virgil.

To promised Italy your course you ply,
 And safe to Italy at length shall fly ;
 But never, never raise your city there,
 Till in due vengeance for the wrongs we bear,
 Imperious hunger urge you to devour,
 Those *very boards* on which you *fed* before,

The

The hero with his son and chiefs had laid
 Their limbs at ease beneath a cooling shade,
 Then dictated by Jove, the banquet spread
 On *cakes of flour* along the verdant mead ;
 The slender *CAKES* the busy Trojans load
 With fruits *austere*, and *wildings* of the wood :
 These *scanty* viands soon consum'd, the crew,
 Compelled by hunger, on their *TABLES* flew ;
 Full eager they devoured, by want distressed,
 The frail *supporters* of the failing feast :
 When, with a laugh, Ascanius—"we devour
The plates and boards on which we fed before!"

Now then, let us suppose this temple of Da-
 gon removed, and the other temple in view,
 with its gates open ! in this case what are we
 to do ? The history will not carry us so far,
 and yet I think imagination *fairly* will. I
 have always thought there is a something
 strikingly solemn and awful in the following
 scene.

Paul-ina's House.

Leontes, Florizel, Perdita, Paul-ina, lords and
 attendance ; a pedestal in the center of the
 scene, *a curtain* before it.

Leo. O grave and good Paul-ina, the great
 comfort
 That I have had of thee !

Pau?

Paul. What, sovereign Sir, I did not well,
 I meant well,
 And all my services you have paid home ;
 But that you have vouchsaf'd,
 With your crown'd brother, and these lovely
 children,
 Heirs of your kingdoms, my poor house to
 visit,
 It is a surplus of your grace, which never
 My life may last to answer.

Leon. O Paul-ina,
 We honour you with troubles, but we came
 To see *the statue* of our queen. Your gallery
 Have we *pass'd through*, not without much
 content
 In *many* singularities ; but we saw not
 That which *my daughter* came to look upon,
 The statue of *her mother*.

Paul. As she liv'd *pearless*,
 So her dead likeness I do well believe,
Excels whatever yet you look'd upon,
 Or hand of *man* hath done ; therefore I
 keep it

Lovely, *apart*. But here it is ; prepare
 To see the li e as lively mock'd, as ever
Still sleep mock'd death ; behold, and say, 'tis
 well !

I like your silence ! it the more shews off
 Your wonder ! but yet *speak* : first you, my
 liege,
 Comes it not something near ?

Leo.

Leo. Her natural posture !
Chide me, dear stone, that I may say indeed
 Thou art *Hermione* ; or rather thou art she
 In thy *not* chiding ; for she was as tender
 As infancy and grace ; Oh ! thus she stood,
 Even with such life of majesty, warm life,
 As now it coldly stands, when first I woo'd her.
I am asham'd ; does not the stone rebuke me
 For being more stone than *it* ? Oh ! *royal* piece !
 There's magic in thy majesty, which has
My evils conjured to *remembrance*, and
 From *thy admiring daughter* took the spirits,
 Standing like stone with thee.

Perd. And give me leave,
 And do not say 'tis superstition, that
 I kneel, and *then* implore her blessing. Lady,
 Dear queen, that ended when I but began,
 Give me that hand of *your's* to *kiss*.

Paul. Indeed, my lord,
 If I had thought the sight of my poor image,
 Would thus have wrought, I'd not have
 shew'd you it.

Leon. Do not draw the curtain.

Paul. No longer shall you gaze on't, lest
 your fancy
 May think, anon, it *move*.

Leon. Let be, let be ;
 Would I were dead, but that methinks *already*--
 What was he that did *make it* ? see, my lord,
 Would you not deem it breath'd ; and that
 those veins

Did verily *bear* blood ?

Lord.

Lord. Masterly done!
The very life seems warm upon her lip.

Leon. The fixure of her eye has *motion* in't,
As we were mock'd with art!

Paul. I'll draw the curtain.
My lord's almost so far transported, that
He'll think anon, it lives.

Leon. O sweet Paulina
Make me to think so twenty years together:
Let't alone!

Paul. I'm sorry, Sir, I have thus far stirr'd
you, but
I could *afflict* you further.

Leon. Do Paulina;
For *this* affliction has a taste as sweet
As any cordial comfort. Still methinks,
There is *an air* comes from her. What fine
chizzel

Could ever yet cut *breath*? let no man mock
me,

For I will kiss her.

Paul. Good, my lord, forbear;
The ruddiness upon her lip is wet;
You'll marr it, if you kiss it;
Shall I draw the curtain?

Leon. No, not these twenty years.

Perd. So long could I stand by a looker on!

Paul. Either forbear,
Quit presently *the chappel*, or resolve you
For more amazement; if you can behold it,
I'll make *the statue* move indeed; descend,
And

And take you by the hand ; but then you'll think,

Which I protest against, I am assisted
By wicked powers.

Leon. What you can make her *do*,
I am content to *look* on ; what to *speak*,
I am content to hear ; for, 'tis as easy
To make her speak as move.

Paul. It is required
You do *awake your faith*, then all stand still ;
And those that think it is unlawful business
I am about, let them depart.

Leon. Proceed : no foot shall stir.

Paul. Music *awake her*, strike ; [*Music*
'Tis *time*, descend ; be **STONE** no more ; ap-
proach :
Strike all that look on you with marvel :
come,

Nay come *away*. [*Hermione comes down.*

Start not ! her actions shall be *holy*, as
You hear my spell is lawful ; do not *shun* her,
Until you see her die again : for then
You kill her double.

Leon. Oh ! she's warm, [*embracing her.*
If this be magic, let it be an art
Sacred as religion.

First Lord. She embraces him.

Second Lord. She hangs about his neck :
If she pertain to life, let her speak too.

Paul. That she is living,
Were it *but* told you should be hooted at

Like

Like an old tale ; but it appears she lives,
 Tho' yet she speaks not. Mark a little while.
 Please you to *interpose*, fair Madam : kneel
 And pray your mother's blessing : turn good
 lady,

Our *PERDITA* is found.

Herm. You gods, look down,
 And from your sacred viols pour your graces
 Upon my daughter's head ! tell me, mine
 own,

Where hast thou been preserv'd ? how liv'd ?

Paul. There's time enough for that, lest
 they desire

A like return from you : go, go together
 You precious winners all : your exultation
 Partake to *every one* : I, an aged turtle,
 Will wing me to some withered bow, and
 there

My mate, that's never to be found again
 Lament till I am lost.

Leon. O peace Paulina,
 Thou must partake our blifs. Be a king's
 gratitude

A holy charm to witch *inquietude*
 From all *thy* hours to come ! my royal brother
 Join *here* with me, and *my redeemed Hermione*.
 O ! how those eyes reproach me ! pardon,
 pardon,

That ere I put between your holy looks,
My ill suspicions ! join with *us* to *blefs*

THESE COMFORTS OF OUR AGE.

[*Florizel and Perdita kneel.*

— Stand forth Hermione

A shining proof that innocence can bear
Afflictions sharpest tortures unimpair'd;
And from the trial, to the wond'ring sight,
Come forth, more pure, more amiably bright!

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